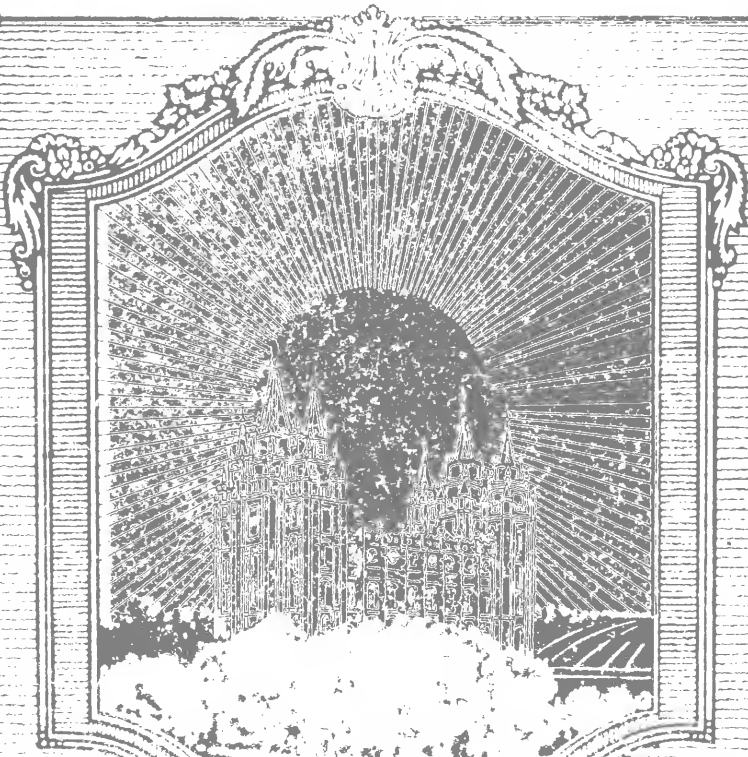


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The Man who Does his Best

There is praise for the hero who fought in the field
Where to kill was the business of men;
And we join with the throng in the shout and the song,
While they laud him again and again.
But how seldom we sing,
What small tribute we bring,
How few words in approval we say
For the man who is honestly doing his best
In the duties of every day.

We drape with our colors and garlands of green,
With roses we bower the hall,
To honor the chief of a party or clan,
Of whom we know nothing at all;
But how seldom we meet
Faithful service to greet,
How few flowers we strew in the way,
Our approval to show
For the person we know,
Who is doing his best every day.

We give medals for valor and badges for fame;
And we herald the glory abroad,
When somebody happens to get on the heights
By justice, or scheming, or fraud.
But the brother who gives,
Every day that he lives,
What his hands and his brain can bestow,
May get blame for his pains,
Or a grudge for his gains—
He has never a trophy to show.

A writer of yore, who was wise in the lore
Of humanity's failings, has said,
Recognition of worth is so slow on the earth
One may oft need a poultice instead.
Yet the greatest of creeds
Is the doctrine of deeds;
And the man who is true to his trust,
Among laborers or kings,
He shall rule many things—
'Tis a verdict eternal and just.



"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isaiah 35:1.

*"Then judgment shall dwell in the wilderness, * * * and the work of righteousness shall be peace, * * * and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. Isaiah 32:15-18.*

*We preach unto you that ye should turn from * * * vanities unto the living God, which made heaven, and earth, and the sea, and all things * * * therein: who * * * gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:15-17.*

IMPROVEMENT ERA

Vol. XXV

APRIL, 1922

No. 6

John Antoine—An Appreciation

By Fred Warner Shibley

(With an introduction by President Heber J. Grant)

Introduction

Mr. Fred W. Shibley, the author of the following tribute to his Indian friend, John Antoine, came to Salt Lake City, representing the bankers in New York, Chicago, and San Francisco, to whom the Utah-Idaho Sugar Company was owing many millions of dollars of money. He looked into the conditions of the Company and the management of the same, and the production of sugar for twenty years past, and made a very splendid report as to the future outcome of the business. I had the pleasure of traveling to New York with him and making arrangements with the bankers for an extension of our obligations to them. I became very much attached to Mr. Shibley and count him now among my dear friends. I was delighted with his tribute to his Indian friend, and asked permission to reproduce it in the *Improvement Era*, which he gladly granted. We, of all people in the world, are interested in the descendants of Lehi. No other people appreciate so much the real worth of the Indian, and have absolute confidence in his final destiny, as do the Latter-day Saints. Therefore, I am sure all of the Latter-day Saint readers of the *Era* will very much enjoy the splendid tribute paid to John Antoine by my friend, Mr. Fred W. Shibley.—*Heber J. Grant.*

John Antoine

On the day before Christmas of last year there died at Sharbot Lake, Canada, a good man, a helpful neighbor and a faithful friend. John Antoine was rich in years. He must have been fully eighty years of age at the time of his death but he was so upright in form, his hair was so black and his

steps so firm that it was difficult to think of him as very old. He was an Indian, almost full blooded, a Chippewa who had been offered the position of chief of his tribe. He had refused this honor through devotion to his family. He could read and write as a little child does in its first years at school. Most of the artificial benefits of existence were denied to him but it could be said of John as of only a select few in this world, Nature and he were mother and son. The great sympathetic maternal influence of organic life was very real to him and like a confiding child he walked at her side all his days, listening to her, trusting her, believing absolutely in her. His character, even his voice, was molded by Nature. She chose that this simple Indian should be a gentle man, speaking with a tongue that possessed the murmuring tonal qualities of the forest. His was the serenity of a great pine, the unobtrusiveness of tender, kindly creatures, the courage of a strong heart and the politeness and grace of unconscious worth. The struggle for existence was keen in every one of his fourscore years and yet in each of those years he became progressively a nobler human being, his character assumed more attractive attributes, his voice became softer and his sympathies broader.

John Antoine was a hunter, a trapper, a guide, adding to these strenuous occupations of his youth, that of gardener in his later years. The world beyond the woods meant little to him. He never saw a great city or conceived the intensive struggle of men and women for wealth, place and power. Ambition was to him merely a word. Nevertheless, he was exceedingly wise in forest lore and the ways of the creatures of the wilderness. There was a peculiar kinship between him and the birds. Crows talked to him as if he were an old but somewhat severe friend. He would touch a flower as tenderly as if it were a curl on a baby's head. He always marveled at the intricate lures Nature perfected for plant and flower fertilization and he would smile broadly when he had reasoned out the conformation of a pistil or a corona. At such a time he would look at me with super-intelligent eyes revealing the comprehended thought and I read into his expression the words, "This Mother Nature of ours is a unique old soul. She loves to do such odd things." However, he seldom spoke, but I learned when in his company somewhat of the pleasure that may be derived from the contemplation of natural phenomena.

It was a delight to follow him during a trip through the forest, observe the manner in which he marked his trail, see his body as a unit in action, every sense alert, his nostrils keen as those of a hound for the strange luring scents wandering in

the laggard air, his hands touching this and that with a half caress. At such times he appeared to me as a man wholly superior in intelligence to myself. In fact I trailed in his footsteps respectful, obedient and always hoping to get a spiritual picture of Nature such as was revealed to him.

He delighted, above all else, in growing things and when he and I planted our War Garden in the clearing of the Winkle Woods he seemed to come to a full knowledge of himself and he gloried in the delights of that garden by the lake shore. There he and I realized that it was very pleasant indeed to get away from every one else and play in our garden, tending to our beloved plants and vines, watering them, tucking the soil about their stems, pulling insistent weeds which rejoiced in being bad and troublesome, listening to the birds seated on nearby trees watching us, and absorbing sunshine and the sweet freshness of the summer air. When tired we would seat ourselves on the grass near the little log cabin where old Mr. and Mrs. Winkle once lived and loved in days long gone and I would fill my pipe and smoke while John looked out over the water and across the water to the wilderness beyond, his hands clasped in his lap, like another Buddha contemplating infinity. There at the garden I came to appreciate what a beautiful character was his and to love him as now and then men come to love one another. I know that the garden at the Winkle Woods in the Canadian Wilderness will never again be the place of romance it was now that John has gone. His personality pervaded it and always I expected and knew that I should find him there when I stole away from my guests and slid over the water in the *Peter Pan* to the garden just to talk things over with him, see how the peas and the potatoes were coming on and luxuriate in the sensuousness of being alone with Nature, her creatures and her High Priest. He used constantly to insist that old Mrs. Winkle was about when we worked at the garden, hovering over her black currant bushes, seeking to influence us to give them air about the roots.

It will be a rare company at the garden in future years, old man Curry, who planted the Live-for-ever that still insists on living forever, Mr. and Mrs. Winkle and John Antoine, all old friends. Perhaps also Frank Hollywood, who died fighting in France, will come paddling his dugout into Peaceful bay and pause as was his wont to have a word or two with John. And always the sunshine will be there, the sweet strong smells of growing things, the musical murmurings of insect life and the fretful chatter of the birds.

In appearance John Antoine was a tall, straight, robust

man, his features clean cut. He was a handsome man, very dark, with raven black hair which he always wore quite short. He possessed perfect white teeth and up to within a few years of his death his eyesight was as keen as that of a country boy. His eyes were dark brown, restful and somewhat melancholy in expression. His voice was remarkably cultured. He spoke quietly and slowly. He never used a profane or vulgar expression. He was never servile in manner but always respectful. His bearing in the presence of ladies was gravely courteous. It was instinctive in him to stand with head uncovered in their presence.

He lived in a two-room log cabin on a point just across the water to the southwest of Aspinwall Island. He had married late in life, as his second wife, a woman much younger than himself, and raised a family of ten children, all but one of whom were living at the time of his death, the youngest being a baby girl less than a year old. The two eldest children, Leslie and Amelia, had gone out into the world and assisted in the support of the family. The others lived in the little log cabin and were as happy as it is possible for children to be. I have observed them at play many times. Their mysteries were intense and full of rapture and excitement. They had as companions a dog and a tame crow, the latter a weirdly intelligent creature which talked in a deep guttural, every note of which was readily interpreted by these children. Always in the evening when he came home from the Island the children would run down to the water to greet him, accompanied by the dog and the crow, the smaller boys and girls tumbling over each other like puppies. He never kissed his children at such a time but he would take a hand of the little ones and help them up the rocky slope to the cabin. In the twilight of a warm summer night he would sit outside the cabin and play jig tunes to them until they fell asleep and the crow, disturbed in its repose by the violin, would scold severely and mutter furious animal expletives. His children adored him and his wife loved and respected him. He showed partiality for only one of these children, Amelia, his oldest daughter, still a girl when he died. There was always a radiant glow in his eyes when he looked at her.

I knew John Antoine intimately during the last fifteen years. I have received from his comradeship and his friendship more than from any other man. He and I came very close together in the later years. It is a tribute of love that I now pay to his memory.

The late John B. Lunger, Vice-President of the Equitable

Life Assurance Society, told me once that a day spent fishing in Sharbot Lake with John Antoine induced in him a perfect felicity, during which he forgot all his cares and perplexities, the sordidness of modern life and even his own personality. He said that John's soul seemed superior to his, possessing a more virile attraction, for in any event all that day on the lake was spent in spiritual wanderings and wonderings with the old Indian, the result being a rest and peace that were delightful.

In a letter from Mr. Arthur H. Lowe of Fitchburg, Mass., received since I wrote the above, the same thought is apparent. Referring to John's death, he writes, "I too loved old John. I loved to be with him alone. He was different from men who trade and traffic." What more could be said of a man than this, "I loved to be with him alone?" That is an exquisite tribute.

Truly there is a rare charm in the character of a good man, a charm merely attractive at first like beauty in flowers and children but which leads on acquaintance to affection. The character of a man is the co-ordinate manifestation of his physical and spiritual personality. A human being brings with him into organic existence certain inherited tendencies or characteristics and as he progresses through life he adds to these or casts them off acting in accord with the laws of attraction and repulsion. As he proceeds through life, therefore, he becomes constantly better or worse. In the one case his nature is receptive to and in harmony with whatever is good and in the other he attracts and is attracted by whatever is evil. The soul of a man is the immortal life germ colored and influenced by the physical forces in the midst of which it exists.

John Antoine was born with fine inherited qualities. He grew and developed like a splendid tree, drawing from the sunshine itself what was best for him, holding his head always erect, proud of his honor, throwing off as he went through life such evil tendencies as had attached themselves to him in his youth, sloughing off his sins one by one as did the ancient Hindoo prince who climbed the mountains into Heaven, arriving there free of every mortal thing but love.

Now he has gone. It is well that his fellow country folk should know what I, his comrade and his friend, knew of him through long years of intimate association, because he was an honor to manhood, a chevalier of the land of lakes and forests, a natural gentleman, and moreover it is instructive for us all to think that such lovable and attractive characteristics as were possessed by this old Indian may be attained by permitting Nature to take possession of us and guide us along her pleasant ways.

Preparation for Religious Teaching*

By Dr. L. E. Cowles

I desire at the outset to make clear what I shall attempt to do in this address. First, I shall point out what I consider to be the limitation of my subject. Second, I shall try to indicate the aim of religious teaching by pointing out some of the characteristics of the religious person. Third, I shall call attention to some of the characteristics of the nature of boys and girls, young men and young women, whom we are preparing to train. Fourth, I want to make some suggestions as to methods of procedure in religious training.

Now, in the first place, I am to discuss preparation for teaching *religion*, not *theology*. I believe that there is a difference. "Religion," says Coffin, "is a kind of life after the pattern of the life of Jesus of Nazareth; while theology is the attempt to explain this fact; it is a theory of religion."

W. E. Gladstone says, "Theology is ordered knowledge representing in the region of the intellect what religion represents in the heart and life of man."

Dr. Talmage in his *Articles of Faith* says, "A person may be deeply versed in theological lore and yet be lacking in religious and even in moral traits. Theology may be compared to theory while religion represents practice."

Theology and religion are complementary to each other. Belief and faith guide action. I shall mention belief, only in so far as it seems vital in influencing religious conduct. Religious teaching means that religious life is developed in the people who come in contact with the influence of the teacher.

What are some of the characteristic manifestations of this religious life, which we wish to foster? Among the elements of such a life are the following:

The religious person has a sublime faith in the spiritual control of the universe. He does not believe in blind chance manifesting itself in undirected evolutionary process. Behind, the planets and the protoplasmic cell is intelligence, planning, guiding and directing.

The religious person does not believe in the purely me-

*An address delivered before the Leadership Convention, Brigham Young University, Provo, Utah, Jan. 26, 1922.

chanical cause and effect conception of the universe. He believes that divine intelligence, incarnated in the minds of men, can alter the causes and modify the effects so far as to make the world a better and happier place in which to live.

He believes that men are free to choose the good or evil life. That salvation or condemnation depends upon his own acts. No fatalistic predestination. "Men will be punished for their own sins and not for Adam's transgression."

" * * * * Every soul is free,
To choose his life and what he'll be.
For this eternal truth is given
That God will force no man to heaven.
He'll call, persuade, direct aright,
Bless him with wisdom, love and light.
In nameless ways be good and kind,
But never force the human mind."

The religious person believes that man is the highest and noblest work of the Creative Intelligence, and that man possesses in his own nature a spark of the divine. He does not despise art, science, industry, and social institutions, but he sees in them the manifestations of the strivings of the divine intelligence, in its attempt to lift man by conscious evolution to higher and higher levels.

He believes in the ultimate co-operation of science and man, that man may "subdue the earth and have dominion over it." "Men are that they might have joy," and science has a tremendous mission in bringing "joy" to man.

The second essential of the religious life is that there shall be an intelligent understanding of the function of religion in general. Religion is a conserver of the past. It is a great stabilizer; a balance wheel. It protects against radical reversion or social revolution. "Without the religious check," says Ward, "the human race would have been borne to destruction by the extravagant vagaries of unbridled reason."

It must be admitted that at times religion, by conserving the past, may have stood in the way of progress, but this fact does not lessen the importance of religion as a stabilizer. Ellwood says, "The death of religion would mean the death of civilization, or of all higher forms of civilization." The church is not only a conserver of old values but a promoter of new values. "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

The religious person is always interested in the welfare of society and the individuals that make up society. He should face forward and not backward. "Onward, upward is our movement."

As a third characteristic of the religious person, I would

say that he will normally be identified with and loyal to an organized church. He must have a conviction that the organized church is the best social agent for accomplishing the normal and religious aims of society. Working in the church as a social organization may lead to the conviction that the church is the divinely appointed agency for saving the race. He will at the same time be respectful and tolerant of other churches. "Let them worship how, where or what they may."

A fourth characteristic of the religious person is that he will participate actively in religious activity. "By their fruits ye shall know them." "Show me your faith without your works, and I'll show you my faith by my works." "Put your shoulder to the wheel." Not only will he attend meetings but he will pay his offerings, visit the sick, be kind and considerate to the other members of his family, be honest in his dealings, and radiate optimism and joy wherever he goes. To participate effectively he must be able to discriminate the essential from the trivial. He will not pay tithes of "mint and anise and cummin, and forget the weightier matters of the law, judgment, mercy and faith."

In participating in religious activity he will have the moral courage to face ridicule, abuse, indifference, to follow his conscience. He will not seek Jesus by night only, but will say, by his actions, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." He is wedded to a worthy cause and joys in its accomplishment.

The fifth quality that I shall mention is that the religious person has sympathy for all people. He believes in "doing good to all men." He accepts into his life the new commandment that "ye love one another." Many religious people testify that with the growth of religion has come a sympathy for others. One such has said, "A new love of people took possession of me. I do not think that I had ever before cared deeply for any one. Now, even the meanest seemed wonderfully significant, simply as a human being."

The sixth, and last essential that I shall mention is that the religious person has a conception of the sacredness of the human body. It is the agency through which all personality must manifest itself. It can function best only when in prime condition. It has within it the divine power of procreation, through which man becomes a partner with God. Care, development, not suppression and mutilation, is the religious social attitude. Body and soul are inseparable for performing religious service. The warning of the apostle to the Gentiles, "Ye are the temple of the living God," takes a new and beautiful significance.

I have sketched some of the essentials of the religious person, the development of which is the aim of religious teaching. All methods must be controlled by the aim, but methods also depend upon the nature and state of development of the learners. I wish now to call attention to some of the characteristics of child growth that must be taken into consideration by any one who is preparing to teach religion.

There are, roughly speaking, four periods of growth through which the child passes from birth to maturity. The periods overlap, and there is no sharp line of demarcation separating them, but there are certain dominant characteristics of each period. We may call these stages of growth, (1) infancy, from birth to about five years of age; (2) early childhood, sometimes called the "transition stage," from about the age of six to eight; (3) later childhood, sometimes called the "formative" stage, from eight to twelve; (4) and the adolescent stage from about twelve to about eighteen. After adolescence comes maturity.

The physical and mental traits peculiar to these stages, while extremely interesting, need not be described here. We are concerned with those elements only which make more directly for moral and religious training. During the period of infancy, the child's life is mostly physical. His first actions are largely reflective and instinctive, but he gradually learns to control his movements, and to discriminate between that which gives pleasure and that which does not. He is neither moral nor immoral and he has very vague notions, if any, as to principles governing conduct. He accepts the authority of his elders, because he cannot do otherwise, and he imitates their actions and language. Aside from establishing good physical habits and setting proper examples for the child to follow, little can be done in the teaching of religion in infancy. The small child may pray, because he is told to do so, but it is doubtful that he has any clear conception as to why or to whom he prays. The value lies in the habit established of bowing in devotion and acknowledging an unseen Giver of good. Later in life, the habit will prove a real asset, when its significance dawns upon the growing youth.

The "transitional" period from about six to eight, so far as moral and religious qualities are concerned, is largely an extension of the period of infancy. The child is still incapable of subordinating momentary impulses to the accomplishments of remote ends. He lives in a world of reals, and is not yet swayed to a very large extent by social ideals. Duty, honor, obedience, mean less to him now than they will later. Author-

ity, habit and imitation are the forces that modify his instinctive tendencies and control his conduct.

The "formative" period from eight to twelve offers a larger field for moral and religious training. He is anxious to know the "whys" and "wherefores" of conduct. The capacity for logical reasoning is much stronger than in the earlier period, and consequently the ability to form religious concept is greater. His emotions begin to play a greater part, and he begins to be more of a "social" being. But he is still immature. Dr. Bagley says:

"From the standpoint of moral culture, the years, eight to twelve are preeminently the time for developing specific moral habits—habits of cleanliness, honesty and obedience—with very little attempt at 'moral suasion,' but rather a chief dependence upon arbitrary authority. This statement may smack of barbarism and suggest an unwelcome return to the severe moral culture of the past. But, if in attempting to civilize the child, we assume that he is civilized at the outset; if, in attempting to develop higher motives, we assume that those motives already exist and operate effectively; then we not only commit a logical fallacy, but experience goes to prove that we make a very serious practical blunder."

The moral and religious nature of the child from eight to twelve is in the formative stage but is not yet formed. It is a seed time, and the harvest later will depend largely upon the planting and nurturing during the period.

The adolescent period, from about twelve to eighteen, is in many respects the golden opportunity for religious training. It is a time of profound emotional changes, and intellectual awakenings. Social interests come to their fulness and there is a clash and conflict of ideals that justifies the term "stress and strain." The young person is alternately on the mountain tops of exaltation and in the dark valley of despair. It is a time of wonderful religious awakening, and of alarming tendencies toward criminality as well. At this period Joan of Arc heard the voices calling her to the deliverance of her people; at this period, the boy Prophet, Joseph Smith, saw God the Father and his Son, Jesus Christ; and at this period, too, Jesus himself went up to the temple and seems, for the first time to have realized that he must be about his Father's business.

An investigation, carried on by Dr. Gulick, a few years ago, indicates that the great majority of Christian people become interested in religion and unite with churches during the adolescent period. Indeed, comparatively few people join at a later period. Another study by the same author, shows that criminal careers are likewise almost always begun during the adolescent period. Surely, it is a period of the parting of the ways.

Adolescence, shades off into the period of maturity, when

there is less of emotionality, less of impetuosity, less of vision; more of evenness, more of settled routine, and more and more as the years pass, a tendency to look backward and exalt what has been.

I have now sketched in merest outline some of the characteristics of growth which, it seems to me, the teacher of religion should know. I desire to call attention to a few principles of method.

In the first place, the wise teacher will provide ample opportunity for the child to open his heart but will not force the growth. The "hot house" product in religious training, as well as in horticulture, may be pleasing for the time being but it will soon wither and fade. Perhaps the best method of approach is to relate to the child your own memories of the experiences which you now see were important from the religious standpoint. You did not analyze them then, and the child will not analyze them now. You simply felt them and you desire that the child will likewise feel them. The teacher of religion should rid himself of the "times and seasons" notion. Sunday may be no more a satisfactory day to teach religion than is Monday or Saturday. The time to give the lesson is when the psychological mood is right, and when the environment will emphasize the truth. It may be during a game or it may be at the dinner table, in the street, or on the play ground, or it may be on Sunday morning in the Sunday school. But there can be no set period. We may control the surroundings so as to make one period more opportune than another, but we must accept the child when he is willing to give us his consideration, no matter where nor when.

The teacher should avoid the mistakes of confounding a conversation on "religion" with religious conversation. Much so called religious teaching is nothing more than splitting hairs concerning theological definitions. Just as some of the best lessons in hygiene are given without ever mentioning term, so some of the best lessons in religion are given without ever mentioning the word "religion."

One keen observer has said, "The child's aspiration, his religious devotion, his love for God, will find expression in most every other way before it will be formulated into questions of a seriously theological character."

The teacher of religion must have faith in God's laws of growth, and must wait patiently for the child to grow in faith and religious power. He may provide the warmth of his genial nature which will call for the latent qualities of the child's soul as the sun and the moisture persuade the flowers to bud and bloom, but the process must not be rushed. Laws of nature

control here as elsewhere. The teacher should deal carefully and cautiously with the child's consciousness of God. He should shield the child from untrustworthy influences and faulty information. Many times truths to the adult are grossly misunderstood by the child. Numerous instances might be cited to prove the statement. Sometimes, too, information on these vital questions is secured from superstitious and ignorant people who exercise an evil effect upon the child's entire future life.

The teacher should recognize that natural conversation is one of the best means of religious instruction. Very little can be accomplished by making the child keep still while the teacher talks to him. He may give the semblance of obedience and attention, because he has respect for authority but his soul is not quickened until he enters actively into the thought and discussion.

The child may say, "Did God make the world?" This can be answered quickly and positively in the affirmative. But if the child says, "Did God make the leaves and buds with his fingers just like mama made the paper flowers?" Then the teacher has an opportunity to show her skill in implanting faith, and at the same time imparting ideas that will not have to be unlearned later in life.

The teachers' method will recognize the fact that religion rests largely on an emotional basis, but that the emotional states are closely linked and possibly dependent upon physical conditions. To get the emotion of reverence, take the attitude of reverence. Bowing the head, closing the eyes, kneeling, and all such physical means help to bring the appropriate emotion.

The teacher of adolescent boys and girls will capitalize the social instincts of the period. He will attempt to guide the leaders and to popularize the religious activities. He will attempt to guide the group mind, so that group action will take the constructive, upward path, and not the downward.

He will recognize the highly emotional material he is handling, and will refrain from extreme and lurid pictures of sin, and likewise from fostering a super-spiritual, unnatural expectancy of miraculous manifestations. He will stress social participation in uplifting enterprises, and he will show the reasonableness of the principles of religion as they work out in conduct.

One of my high school boys who had contracted the cigarette habit, said to me, after losing in an athletic contest, "Now, I know that tobacco is not good for the body." My own boy, after collecting offerings at Christmas time for the poor, and going with the bishop to distribute the presents, said, "Those

good people just cried for joy when we brought them things to eat, and it made us happy. I know it's right to do what the bishop wants us to do for it makes people so glad."

College students represent a group just between adolescence and maturity. The question is sometimes asked, "Why do young people seem to lose faith in religion when they go to college?"

I believe that their seeming loss of faith, where or when manifested at all, may be accounted for in several ways. In the first place they are trained in college to think inductively, while most of the theological teaching is largely deductive. The college student is trained to observe phenomena and to draw his conclusions from the facts observed. He is taught to challenge the statements of authors and books, unless the conclusions square with known facts. I am reminded of a young man who had been taught to reason from observable data, and was convinced that the earth must have been a very long time in assuming its present form and condition, and that the animal and plant life must have appeared in successive waves indicating a progression from simpler to more complex forms. After his return home a conscientious old brother said, "Well, John, has your college education caused you to lose faith in the gospel?"

"No," was the reply, "My religion means more to me than ever before."

"Do you believe," said the older man, "that the earth was actually created in six days of twenty-four hours each? Do you believe that Adam was created out of the dust of the earth, by a simple act of creation? Do you believe that the first woman was made from Adam's rib? Do you believe that the sun and moon stood still by command of Joshua? Do you believe that languages originated at the confusion of tongues? The word of God says that these things actually took place. If you don't believe them you are an apostate from the faith of your fathers."

Now the wise teacher of religion will never take this attitude. However much he may himself believe in the literal historical interpretation of the scriptures, he will be careful not to exclude from religious activities young people who may differ from him in points of theology.

Another reason for the seeming loss of faith is that the college student is interested in present social problems, rather than in the attempt to fit ancient institutions to modern life.

* * * * *

College people may seem to lose the faith because of indifference bred from inactivity. Exercise is necessary to growth

of any kind. The wise teacher will get these men and women to work if possible. They like to work, and their faith will increase in proportion as they labor. They are optimistic and idealistic, but they want to know that their work is directed toward the accomplishment of some practical concrete results. They believe in relieving poverty; in promoting clean sports; in eliminating illiteracy; in vocational placement; in the execution of just laws; in providing suitable play grounds, in clinical service for the poor; in securing suitable reading rooms and in a thousand other things.

It is not impossible to unite the young persons' religious sentiments with his patriotic emotions, and make of him a most valiant fighter for civic righteousness, so that our nation may retain and magnify her position of world leadership—not on merely economic grounds but on the principles of real Christian brotherhood.

I said the wise teacher of religion will use these intelligent men and women. I knew a young man, a college graduate, who had become indifferent, in fact, skeptical, in the faith. He was asked to become superintendent of a Sunday school. He declined at first, giving as one excuse that he did not pay tithing and would not do so. The presiding officer held up before him the great opportunities he would have for social good, and promised that he would never mention tithing to him. The young man accepted the position. He became thoroughly interested in his work, and was highly successful. Furthermore, he became convinced that he ought to pay tithing, and without any one mentioning the subject, he began the payment of tithes. Ever since then he has been a tithe payer and an active Church worker.

Get the college men and women to work in the religious activities. It will be the means of saving them and also of strengthening the Church as well.

Now, in conclusion, I want to mention what seems to me to be the most important factor of all, in the preparation to teach religion, no matter what the stage of development of the student. That factor is this: "Be yourself what you desire others to be." He that ministers at the altar of religious education must see to it that he is clean and pure himself, and that his daily life is in accord with his Sunday teaching. It must not be said of him, "I cannot hear what he says because what he is rings so loudly in my ears."

University of Utah.

The Agricultural Situation Reviewed from a Little Different Angle

By P. V. Cardon, Director, Branch Agricultural College

The farm bloc, the president's conference on agriculture, the various congressional investigations into the cause of the farmers' economic problems, the legislative remedies that have been proposed as sure-cures for agricultural ills—these things, and all others related thereto, have received so much attention of late that it is refreshing and otherwise beneficial to review the basic facts that constitute the foundation of agriculture. Some of these facts are: First, that agriculture is an art; second, that a great many people practice this art not merely as a means of making a living but as a source of domestic happiness; third, that its successful pursuit depends upon a thorough knowledge of life in its broader sense; fourth, that modern farming itself is dependent upon many industries; fifth, that agriculture involves, at once, problems of production and problems of disposal; and, sixth, despite all efforts to minimize them, there will always be "ups and downs" in agriculture, just as there always have been.

J. S. Mills says that "art in general consists of the truths of science, arranged in the most convenient order for practice, instead of the order which is the most convenient for thought;" whereas F. H. Giddings urges us to remember that "the arts themselves are groups of ideas and acquisitions of skill that exist only in the minds, muscles and nerves of living men." Webster says that art is "systematic application of knowledge or skill in effecting a desired result. Also, an occupation or business requiring such knowledge or skill; a craft; as, mechanical or industrial arts."

From these definitions it is plain that agriculture is an art, but there are good reasons why it should not be confused with the mechanical or industrial arts that are commonly referred to as trades. For agriculture is not a trade and the farmer is not a tradesman, in the sense that carpenters, plumbers and machinists are tradesmen.

For obvious reasons, also, agriculture as an art has relatively little in common with the so-called trade unions, except as agriculture and the trades have become, in a sense, interdepend-

ent. The agriculturist, technically, is both employer and employee, whereas, the unionist has the viewpoint of only the employee. The bricklayer, for example, is interested in obtaining high pay, short hours, and cheap food; whereas the farmer knows that only through long hours and reasonable prices for his food products can he obtain even a fair wage for his labor. The farmer very clearly, also, is directly or indirectly affected by every increase in wage that the unionist obtains; a good example of this being the present situation with reference to freight rates.

There is another thing that sets agriculture apart from the trades or crafts, namely, that the farmer cannot proceed with the assurance of getting out of his occupation returns in exact proportions to what he puts into it. His returns are affected by too many limiting factors, including the hazards of climate, the ravages of insect pests and the destructiveness of infectious diseases, not to mention the uncertainty of the markets for farm produce. The tradesman is paid by the hour or the day; so much labor performed means so much cash in hand. The farmer, on the other hand, as the result of his labor, if his crops are good, becomes at once the owner of saleable goods and he seeks to dispose of his goods wherever and however he may to the best possible advantage to himself. If his crops fail, he is the loser; his labor nets him nothing. Even if his crops are good and, for one cause or another, the market is poor, he is again the loser. In a sense, therefore, the farmer is a gambler, as my friend, Mike Hogan, once put it.

Mike was farming in central Montana, when an oil boom settled upon that region. He with others, of course, caught the "oil fever" and began scratching around for a little cash with which to speculate. Mike's banker advised against such speculation, but Mike replied that the five hundred dollars he was about to gamble on oil was a mere trifle compared with the amount of money he gambled every year when he planted his crops, and the chances for "striking it right" were so much better in oil that there could be no comparison! And he was right, at least in so far as the amount involved was concerned, because, as we calculated at the time, his planted crop, including the seed, the plowing and the preparation of the land, represented a capital outlay of approximately three thousand dollars. As for chances for "striking it right," I can only state that Mike was speaking in the gloom of his experience during four consecutive years of drought.

Yet, fully aware of all these uncertainties of agriculture, mindful of all its hazards, familiar with the long hours in

volved, and awake to the unfavorable economic situation confronting them, there are millions of Mikes who, undismayed, will go forth this spring to sow their crops, buoyed up by the hope of success. They have done so before—ever since the agricultural age of man dawned—and they will do so, must do so, each year in the future, if human life on earth is to be maintained. That is the fact underlying all speculation upon the manner in which the farmers are to practice their art successfully.

And what would success mean to Mike? The production of a good crop, disposed of to advantage, so that the barn might be painted, a decent hen-house built, the kitchen linoleum replaced, a better sire purchased, and the children assured of their schooling! The financial ability thus to improve his farm and thereby create a more wholesome environment for his family is the ambition of every true farmer. In the making of a good living, of course, he is interested, as he should be; but behind that, born of his interest in his art, is the ambition, shared by his wife, to provide a good home. And when that ambition is tempered by a love for good livestock, a fondness for superior crops, and a desire to excel in the production of either, or both, there is created about that home an atmosphere that breeds manhood and womanhood of the highest type. Then is the art of agriculture practiced successfully.

This successful pursuit of agriculture, however, is governed by the farmer's knowledge of life—life of the soil, the crops, the animals, and man. How terribly wrong is the old idea, still retained in many quarters, particularly among those who know the least about agriculture, that to know how to farm is simply to know how to harness a team, hitch it properly to the plow or the drill or the reaper, drive it knowingly all day, unhitch it at night, tie the horses to the manger, throw them some hay; milk the cows, slop the hogs, gather the eggs, and close up for the night! The drudgery implied in such a statement is the only thing emphasized; and that appeals only to him who thinks he sees in it an argument against the tyranny of the "capitalist." He fails to see the wholesomeness of honest labor, the joy of knowing how to work in harmony with the laws of nature, the satisfaction of proprietorship, the familiar happiness that characterizes the farm home.

Successful farming today calls for knowledge as broad in scope, as complete and as accurate, as the knowledge demanded by any profession, business or trade; indeed, there are many who would argue that the knowledge possessed by a successful farmer is more comprehensive than that possessed by any

other man. Be that as it may, the fact remains that the farmer must know his soil, the uncertainties of his climate, the needs of his crops and his animals and the requirements of those who buy his produce. And if he breeds better crops and better animals he must know the biological principles underlying such improvement. Moreover he must know something about law, commerce, architecture, building, mechanics, sanitation, veterinary medicine, and every other trade or profession bearing directly or indirectly upon the daily operation of his farm. How different then is his industrial position from that of the man who daily spends his time at a machine designed only to cut soles for the shoes we wear! How different from the daily performance of the average laborer in any trade! How different from the daily practice of the professional man, or even the varied day of the business man!

Yet farming, it must be remembered, is dependent upon many, many industries. The old cry about farm life being so independent no longer holds true. The farmer, in his present relationship to industrial life, is among the most dependent men on earth. If he were not, he would not be interested in the outcome of the many conferences, conversations, oratorical outbursts and congressional confabs that are being staged for his benefit. He has awakened to the fact that his alleged independence is no truer than the heralded advantage of isolation is to America. He now is aware that the hunger of the hordes who stand all day at factory machines has a tremendous effect upon the market for his surplus produce; he realizes that it is a long, long step from the iron mine to the plow beam; from the machinery manufacturing plant to the farm; from the farm to the roller mills and the packing houses, and back; from the hide he takes from his kill to the shoes he wears to church; from the wool he sells to the suit he wears; from the cotton bale to the gingham housedress; from lead ore to the printed page; from crude oil to gasoline for his automobile! All this he sees, now, as never before. He finds himself still independent, to a degree, in so far as he may produce food for his family: but, to provide the many comforts of a modern home and improve his surroundings, he knows that he must dispose of a surplus of something, be it wheat, cotton, live stock or vegetables.

Thus, it is plain, agriculture, as was stated in the beginning paragraph of this article, involves, at once, problems of production and problems of disposal. Strangely enough, this fact has only recently been recognized by farmers and, for that matter, by their professional associates and advisers in federal

and state departments of agriculture as well as by legislatures, chambers of commerce and other organizations. Until very recent years, agricultural effort was all in the direction of production; today, as might have been expected in the light of human experience since man first appeared on earth, the stress is all on disposal. The pendulum has swung, as usual, from one extreme to another. But it is clear as sunlight that something must be produced before it can be sold. A marketing plan, private or cooperative, is useless if it has nothing to market, or if something that is available for the market is not marketable.

I have already referred to the scope of knowledge that must be possessed by the farmer if he is to be successful as a producer of marketable goods. Possessing such knowledge, is it humanly possible for him to possess also the knowledge necessary to a profitable disposal of those goods? There, in my opinion, is the question that is too frequently overlooked by conferences on farm problems; or, if it is not overlooked entirely, it is not fully considered. My answer to that question would be in the affirmative, provided—and I would print this proviso in distinctive type—provided, that the meaning of *necessary* be clearly defined. How much marketing knowledge is necessary? What is necessary if the farmer is to dispose of his crops profitably?

Let us turn the query around, and apply it in a little different way. Suppose we were considering the problem of how the consumer of farm products could produce them profitably. What knowledge would it be necessary for him to possess? Take the tire manufacturer, for example. He wants to grow the cotton he uses in his tires. Should he leave his office, buy a cotton farm, which would probably be as strange to him as anything else in the world, and spend his time and money in an effort to grow his own cotton? Or would it be better business to hire a good cotton grower to manage the farm? A common sense analysis of this case makes it appear that the knowledge needed by the manufacturer involves merely the knowledge that a cotton farm, working capital, and a good manager are essential to success. The degree of success attained would depend, of course, upon the natural factors that limit the production of any crop.

Returning now to the original question, does it not seem that the knowledge necessary to a profitable disposal of farm produce involves chiefly the knowledge that organization, working capital and good management are essential to success? And that the degree of success attained will depend upon natural

and economic laws that influence, if they do not govern, the markets?

If that defines *necessary*, and if that is truly the essential marketing knowledge that the farmer needs, then it would seem that a general appreciation of this fact would serve to clear the air of much of the confusion resulting from the numerous remedies for farm ills that have been and are being proposed.

I come now to my sixth point, namely, that despite all efforts to minimize them, there will always be "ups and downs" in agriculture, just as there always have been. My reasons for stating this as a fact are (1) that nature, to a very great extent, will always govern production; and (2) that farmers are human beings, subject to all the whims, jealousies, fads and fancies that characterize the human race.

The effect on price of large and small crops may be controlled, to some extent, by organization; that is, fluctuations in price may be less violent; but it is unlikely that fluctuations can ever be wholly avoided, if for no other reason than that the human factor will prompt many farmers to sow as they prefer to reap, regardless.

The human traits of the farmer are his virtues. It is because he is human that he loves nature and her ways, and his love of nature is responsible for the fact that he is always striving to produce, which enables the rest of humanity to live, and to improve his holdings, which is a good thing for the world. Take away from him that love of nature, or chill it with a cold industrialism, and, at that moment, you will rob agriculture of its life-sustaining substance! For there is something besides business in farming—something deeper, more soulful, more God-like.

By this I do not mean that there is no good reason for the concern shown about agricultural problems—heaven knows there is reason enough!—but I think it well for the farmer, and everybody who is really interested in the welfare of the farmer, to keep in mind what constitutes agriculture, so as not to be unduly influenced by every proposed solution of its great problems, behind which are the problems of life itself.

Cedar City, Utah

A Clean Face

A Beautiful, Clean not a Decorated or Enameled Face Greatly Helps In Judging the Kind of Ladies Men Naturally and Openly Praise, and Quite Respectfully Say: "These Useful, Valiant Women are 'Xcellent, Youthful, and Zealous."

On the Trail to Cow Camps

By David Horatio Morgan

Through the rough and crevice-like gap, high up in the dense pine and cedar covered divide, through a parting between the granite walls of Mescal and St. Matthews mountains, Elva Stanley rode cautiously, reining the big black with the skill of one who knows a mountain bridle trail. In and out among the trees and rocks she led a trail-horse packing several sacks of mail and express. Here Elva made a halt for a few minutes—she considered the divide the half-way point between Junction and Cow-Camps on the Rio Verde, dividing the twenty-four miles of her trip.

Dismounting she loosened the cinches on both tired and sweaty horses, and walked out to a little opening between the trees to where the mountain side dropped abruptly several hundred feet to the gradual slope that drained towards the river. It was a place to which she always went to marvel, and to admire the vista of a sunken world where lived barely an hundred people in all; here days and days one might ride off the trail and never see a person, only infrequently did the cow-punchers ride this part of the range, and often she would say to herself as she sat and looked out upon the great expanse before her, "I wonder if there is any one down in there now?"

It was sixty miles across the great depression to where the valley again rose up to the level of the pass in a blue jagged mountain range. The descent was a thousand feet to the river, through rocky canyons, and dense wooded ridges. And the river, although she could not see the water from where she sat, she could mark the course of the stream by the occasional glimpses of the great walled canyon through which it flowed, and again other places where it ran through rich fertile stretches of valley land dotted with the ranches of Cow-Camps.

She was a part of this vast void, blue-eyed and rugged although alert to every feminine instinct. She had inherited from her mother the finer sensibilities of a lady of the South, a lady who had followed an ambitious husband into the wilds of Arizona. She had inherited a daring recklessness and a love of adventure which were curbed by a dominant will and refined susceptibilities. She knew of no honest endeavor too

severe, nor of no restraint too harsh—a child of the wilds with refined and educated instincts; an orchid in the atmosphere of the wilderness.

There could be no danger ordinarily to any one making the trip alone from the station to the river, for the country had been cleared of renegades, outlaws, and bad Indians, and a Military Post was established at Del Rio.

Elva literally had been forced into her present position of carrying the mail on account of a shortage of help at the Camps. The position, however, was not that of a United States mail carrier, for a route had never been established—she simply got the mail and express at the office each week by order for the people of the Camps and they paid her for her services. It was an arduous task, but she enjoyed the work, for, as she said, "On mail days I go to school to Nature; and I just love to study and plan when nothing but the music and the beauty of the wild things offer a detraction."

While the girl sat looking, spellbound, at even the familiar view, searching out the more prominent places within the rugged and unclaimed wild, enraptured with the vastness—the bigness of the hole at her feet—the stillness, the quietude of it all except the tunings of the nature things, she was startled by the scrambling of horse's feet. Quickly she ran back, and just in time to see a horseman slash the tie-rope of the trail-horse and make away.

Elva did not halloo—that was useless, she had never learned the habit, for people of the wilderness seldom have companions to whom they may cry for help—they must think and act alone.

At first she reflected, "It is some of the cowpunchers from the Camps who has happened along and wishing to have some fun at my expense has done the trick!" But she did not hesitate, like a flash she caught the horn of her saddle and sprang to the seat, wheeling the big black upon his hind feet, and disappeared after the horseman like a streak of light.

For a mile she followed, brushing and tearing recklessly through the trees and rocks, directed only by the clattering of loose stones and the breaking of limbs by the thief trying desperately to lose her among the trees, but she was equally as good rider as he and the extra trail-horse necessarily impeded his haste. She was gaining on him, and they were running down along the side of a rough and rocky wooded ridge. "Oh, I see!" she mused, "he is making for that dry sand wash! He thinks I can't hear him then; but he will leave tracks to follow."

She did not go directly into the wash but rode along the ridge watching to see, if possible, where he might come out on the other side: she carried a service pistol in her right hand but she would not use it except in protection of herself.

At the point of the ridge she waited, but nowhere could she see the man. "Where could he have gone?" she asked in dismay; and riding down turned back up the wash. She did this at her own peril. "What if I should meet him; he could easily ambush himself behind any of that brush?" but she went bravely on, expecting any moment to see or to hear the thief. Then she came to where the tracks left the main wash and turned up a little draw. "He saw me pass and waited, then turned off!" she reasoned.

The draw terminated abruptly in the face of a steep and rocky cliff, where the ascent was over an old game trail. Without hesitation Elva followed, but she did not go far. Between two cliffs where there was barely room for a horse to go, the thief had rolled several large boulders into the pass—stones too large for the girl to move, and she could not pass. For a moment she stood perplexed, looking for some other way out, when, to her surprise, not more than fifty feet above her, from a projecting ledge, there came the mocking laugh of the man. He could have easily dropped a boulder down, and she could have as easily shot, for he was fully exposed, except that he wore a handkerchief mask.

Elva could not recognize the man, but she said, "If you know what you are doing you will return that horse and the mail before you are reported. What made you do it anyhow, there is nothing of any value in the sacks?" She was still willing to compromise if the man would be fair, for, as she had said, "What is the good in this life if it is not the satisfaction we get out of it in trying to be of some service in helping others?"

At the man's side hung a heavy weapon, and dropping his hand to it, said, "If you know the shortest way home, you'd better be taking it!"

This came like a threat to the girl, and it stung her sense of fairness. All the wild determination in her nature arose to compel him to return the property he had taken. She did not think of danger, she thought of duty and justice only, and she said, "You'd better turn that stuff back to me, for you know what will happen if you are caught, and I will never leave your trail!"

He looked at the girl with approval of her courage, but he said, "What do you suppose could happen to you now if I

should take a notion?" half drawing the gun from its holster.

Elva answered without a moment's hesitation, "Nothing! You would not hurt a girl—you would protect her just as you are doing now!"

The man said something under his breath, and was gone.

Elva turned Raven into the wash again, "If I can't get up there I can some other place, and pick up his tracks; he needn't think that I am that easily stopped!"

She began climbing out of the wash at the nearest place of ascent, but there was no trail, and the rocks offered an almost impassable barrier. She knew the mettle of her horse and urged him to his best. "Come, Raven, hurry; we must not let him get away!" and she touched the big fellow with her spurs. The horse responded with a bound, and a ringing metallic jingle smote her ears.

"Oh, Raven!" she cried in alarm, "Have you kicked a shoe?" and she leaned far over to see the black's feet. "Oh, dear, you have, and a hind one at that!"

The horse was naturally tenderfooted, and without a shoe he would not travel over the rocks, so Elva turned again into the sand wash, and headed for Cow-Camps on the river, determined to get another horse.

She was ashamed and humiliated, and Raven would not hurry; she could offer little excuse for having lost the mail and the horse. She really did not know what value there might have been in the express, she thought it little, but she had been trusted for its safe arrival. The more she thought of the situation, the more she blamed herself for carelessness, and the more determined it made her to recover the property.

The trail never seemed longer than it did now, and Raven could scarcely be gotten out of a walk—he hobbled and stumbled over every little rock in the way. Worried and anxious Elva finally reached the river at the upper ford—a mile above Cow-Camps—she had lost this distance by following the man.

The river was up, she could tell that by the loud booming of the water in the box canyon above the ford, and she wondered if she would be able to cross. Just as she came into sight of the road where it drops over the bluff into the water, she saw a team and wagon disappear. "It must be fordable," she said, "for there are women and children in the wagon!" and she naturally hastened to see that they made the crossing safely.

As she rode out upon the bank the team was just splashing into the main channel where the current was swiftest, and to her surprise she saw Barney, her trail-horse, tied to the

hame of one of the horses of the team, but the mail sacks were gone. "Oh, that mean man has cut open the sacks, and turned Barney loose, and he had come home—those people have picked him up here at the ford." Then the man in the wagon driving the team stood up to lash the horses for they were beginning to flounder, and she thought she recognized him by his hat and coat—a broad-brimmed dirty hat that lopped down over his eyes and ears—but the mask was gone. "Oh, that's he!" she cried excitedly to herself, "He beat me to the ford—he thought I would take the other one!" and she started in pursuit, to take her horse and demand the mail.

Before she could reach the water she stopped in horror—the horses were hopelessly in the current, and were trying to turn back; the wagon box, a tight and new one, floated off the standards, and down the stream like a boat. The women and children screamed in terror, for the box would surely turn over and their fate was inevitable. Down the stream, not more than a hundred yards, an old tree had lodged, and the box was floating swiftly for it. The man tried to steer past with his hands; for, if the box should hit the log, the people would be drowned. But he could not turn aside, and they struck the tree with a thud that almost spilled every one. The woman fortunately caught hold of a limb and held fast; the box swung around against the log, threatening every moment to capsize. Rescue seemed hopeless, and the people would be drowned before Elva could ride to the Camps for help.

"I must try to do something!" she said, spurring Raven towards the ford. The man was now signalling to her, but she could not make out what it was he said.

In the meantime the team had turned around and was coming out, the lines trailing out behind floated upon the water. This gave Elva an idea, and tying the horses to a tree, she took down the lines, fastening them in a long string. To the end of these she tied her lariat, and rode out into the water. She threw the lines out into the current, as far as she was able, but the end floating down fell short of the people.

Again she coiled up the rope in feverish haste, and rode farther into the surging water. There was a deafening swish and roar about her, and the water crept up to her waist. Could she trust Raven to take another step and hold his feet? She did, but it was too much, and horse and rider plunged headlong down the boiling river; she, too, would be drowned.

She had but just a moment to think, and as they glided past the man in the box, she gave the rope a toss, and cried, "Catch it; tie it fast!"

The rope from the saddle horn to the wagon box tightened with a jerk, and Raven was dragged completely under the water. Elva slid from the saddle into the rushing water foaming at her waist—her weight off would let him up—she worked her way back and caught the black's tail, while the force of the current against the tight rope began to swing them in towards the bank. At length the horse touched bottom and walked out, weak and exhausted with his struggle.

Elva then led him up the bank again to where the rope would pull the wagon box free of the tree. "Come, Raven; steady, boy; give a little pull!" and the rope tightened, the box came clear of its anchorage, and swung, none too safely, in to the bank.

Elva looked anxiously into the wagon box, and there, sure enough lay the four sacks of mail and express unopened, together with piles of bedding and clothing. She saw at a glance, however, that there was a shortage of provisions, and the woman and the children were thin and pale. There was also a girl about Elva's own age, faint and weak, and she was moved to compassion, and she thought of the shame she herself would feel if she should know of her father doing a wrong even when food became a necessity. She looked at the man, his head hung in shame; but the woman showed no knowledge of the theft.

Elva was the first to speak, "I am glad I got here in time to help you folks out; didn't you know that the ford is deep?"

The woman, through tears of joy showed her gratitude. "Oh, dear, you did come just in time, but I thought you too would surely be drowned. We are strangers here, just going through the country."

Elva seized the opportunity, "Oh, I see that you have found my horse and mail; I am so glad, I thought they would be lost. I left him standing and when I came back he—he—was gone—the old rascal, he never would stand without being tied." She looked at the man, a cloud seemed to lift from his face, and she added, directing her words straight to him, "You folks must come with me to the Camps and stop a while, for the children look all worn out, and papa has lots of work to be done."

The man looked the relief he felt, and he understood that Elva meant to put him under probation, and he said, "Certainly; I am only too glad to return your horse and things; and I need the work, for we have nothing to eat!"

Elva looked at the girl who smiled faintly back, and resolved, "She shall never know; the man is punished enough!"
Sawtelle, Calif.

Obedience to a Simple Commandment

By Professor George Gardner, Brigham Young College

One of the great lessons that has come to us from the children of Israel is the lesson of obedience. But few of us appreciate the importance of this simple yet eternal lesson.

When Naaman, a great and honorable captain, came to Elisha to be healed of his leprosy, he had, no doubt, expected to hear some great and pretentious commandment.

When Elisha sent a messenger saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean," Naaman was angry and went away. For he did not realize that a great blessing could come from obeying so simple a commandment. When Naaman's servant came near he said to Naaman, "If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?"

Naaman consented. He washed in the Jordan and was healed. His obedience was a benefit to himself more than to the Prophet. Many of us are very slow to learn this lesson. We still imagine that we are obeying God's laws to please God. We think we are obeying the calls of those over us for the benefit of the Church. And we often overlook the great benefits that come to us individually.

One of God's commandments to all is to seek first the kingdom of God. His promise is that if we do this all other things will be added. This is literally true, not only with individuals but with nations also.

"This religion which we talk about for an hour a week on Sunday, is not only the vital force which protects our community, but it is the vital force which makes our communities. The power of our spiritual force has not yet been tapped."

China is one of the richest nations of the world. In its vast forests, in its fertile plains, its deposits of copper, iron and coal, are untold millions in wealth. Yet last year the Chinese starved by the millions.

People who have lived in Mexico, say that it is a land of paradise, one of the places of the world where it is most easy to make a living. Yet the condition of their poverty cannot be described. Women often sit all day long at the great granaries,

where the cobs are piled high, and the women pick over wagon loads of the cobs to get a hand full of corn; or they follow a camp wagon for a day to pick up a few grains of corn that the more prosperous horse may spill from his feed. They lack spiritual forces and, "The spiritual forces are the fundamentals of prosperity. And the success of the individual, the success of the community and the success of the nations is due to religion."

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington, to the factories, the mines, the fields and the forests."

Most of the principles of Christ's religion are not difficult to obey. In fact many of them are quite as simple as dipping in the river Jordan. And the reward for obedience to some of these simple principles is greater than the reward that Naaman obtained. They may even prevent a moral leprosy; Naaman's disease was only of the flesh.

We are told to pray. Brigham Young taught the pioneers to pray and they were a praying people. He told them that prayer kept a man from sin, and sin kept a man from prayer.

The present generation is drifting away from prayer. Mr. Babson tells us that:

Much of the prosperity of the nation is due to the family prayers which were once daily held in the home of our fathers. To a very large extent this custom has gone by. Whatever the arguments pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed the spiritual resources to which the prosperity of the nation is due. The custom of family prayers should be revived along with many other good New England customs which some radicals may ridicule, but to which they owe all they possess.

A prominent man in our Church has said that no one could go very far wrong in a single day, and if one had the protection of a prayer night and morning he would not go very far wrong.

Again, praying is not more difficult than dipping in the river Jordan, and the rewards may be even greater.

Logan, Utah

Virtue brings its own reward,
Sin its own sorrow,
Souls are damned if life is marred,
By "might-have-beens," tomorrow.

Enoch Jorgensen, B. S.

Origin of the Maoris

By John Q. Adams, President of the Samoan Mission

A very interesting bit of narrative was given me by Brother James Southon of this mission, who, himself, remembers it distinctly from reading it in a current magazine, the *Australian Review of Reviews*, a decade since. At the time, for some strange reason, it impressed him deeply, and since joining our Church, some seven years ago, its real significance becomes more apparent as an additional light upon Book of Mormon truths. Here is the narrative as Brother Southon relates it:

A certain Captain Barclay, of *H. M. S. Orpheus*, cruising in New Zealand waters, was at one time the guest of Sir George Grey, the governor of New Zealand. In conversation, the topic discussed turned to the origin of the Maoris. The governor informed the captain that on the island of Motutapu (forbidden or sacred island), there were at that time two stone gods which were looked upon by the Maoris as so sacred as to be viewed by no one except attending priests, upon pain of death. The governor himself had been permitted this privilege, however, through some favor extended the natives in days gone by. The result of the conversation was that Captain Barclay became sufficiently interested to desire a glimpse also of such relics.

Through intercession of the governor, the captain obtained permission to visit the island. He was greatly struck with the enormous size of the two images, upon coming to examine them. Both were some fifteen feet in height, and of an estimated weight of more than a ton each. Upon inquiry as to the source of the origin of the images, the Maoris informed him that they had been brought from an island called Hawaiki, which place they were accustomed to visit in former days. On one occasion, an attempted usual visit resulted in failure through their inability to locate the island, and they returned from their fruitless quest to New Zealand, firmly convinced that it had sunk into the depths of the sea.

As regarding the stone from which the images had been sculptured, no similar material of like formation existed in New Zealand. This gave Captain Barclay the idea that, providing he could trace the source of the origin of the gods, he would simultaneously be able to connect the origin of the Maoris with their present abode.

Some two years after this event, the captain was cruising in his vessel in the vicinity of Easter Island, some four thousand miles from New Zealand, engaged in survey work. Upon setting foot ashore he was astonished to see several gods very similar to those encountered in New Zealand. Some were in a perfect state of preservation, while others were partially demolished, some being in the sea where they could be seen at low tide. Here again the search was instituted for the quarry from which the images could have been taken, but all to no purpose.

Puzzled but still persistent, the captain later on heard of such a quarry having been discovered in South America on the banks of the Orinoco River, in Peru. Having occasion to pass that way, on one of his cruises, he made it a point to call, and found the identical sort of god in material shape, size, and in every particular that he had originally observed in the New Zealand images! Although these three strangely encountered places where he had providentially stumbled upon his clue, were thousands of miles apart, and in isolated sections of the earth, yet they became at once well connected links in a chain of perfect evidence as to these sacred images originating in South America.

In the face of such a remarkable and incontrovertible fact as this, that in some olden generation the Polynesian island groups could have been peopled by inhabitants from the American continent far to the eastward as easily as that such massive handiwork of theirs could thus be transported across an ocean, how can skepticism of the most pronounced character, scoff at such unimpeachable testimony? Bit by bit conclusive evidence of the divinity of the Book of Mormon, with its history of the ancient Israelitish inhabitants of the Western Hemisphere, is accumulating as the years pass, and in the hope that this very interesting and thoroughly authentic discovery of the captain may assume the full value of external proof, these facts are submitted for publication.

Apia, Samoa

Optimism

There is a bright side every time,
 Sit up and stop repining.
 Though clothes are old and jobs are few
 And living keeps on climbing.
 Hold up your head, be bright and glad,
 Why fume and fret and waste your breath?
 Why should you trouble borrow,
 When things may change tomorrow?

Dorothy C. Retsloff

Life is What We Make It

By Thomas L. Martin, Ph. D., Dept. of Agriculture, Brigham Young University

I.—What Are We Worth?

What am I worth? is the question that very often comes to my mind. In terms of dollars and cents, this question is easily answered. Man is made up of a number of chemical elements. Three of these elements, nitrogen, phosphorus and potassium, are unusually valuable to the agriculturist. They add fertility to the soil, and each one performs a definite function in the production of plants. They have a commercial value wherever commercial fertilizers are used. According to this value, there is enough nitrogen, phosphorus, and potassium in an average sized man, to make him worth at least seven dollars and twenty-five cents.

Man is, then, worth something. However, he can take these chemical elements out of which he is composed and so organize them as to make himself so valuable that his worth cannot be measured in terms of money. Caruso, the great tenor, so adjusted his vocal organism that he was able to produce the kind of singing characteristic of the heavens. How easily he could have drifted along the line of least resistance, when a young man, with a worth little more than seven dollars and twenty-one cents, as so many of us do! He had talent which he exercised and developed. The joy he has brought to the hearts of thousands of his hearers is a wonderful tribute to the man.

President Heber J. Grant, in his stimulating talks to young people, very often tells of the efforts he had to put forth to become a good baseball pitcher and a successful penman. His talks are specific examples of the fact that within the man himself lies the power to say just what he will be worth. With that determination, that desire to take the stuff out of which we are composed, and by the help of the Spirit of the Lord which is promised to all men who will seek him and abide his laws, President Grant has increased his worth so much that he has attained unusual prominence both in and out of the Church. He is a splendid example of a successful life.

The review of the lives of these successful men is a stimulation to me. What am I worth? brings forth the other thought—What is the other man worth—who has grown so

much into the hearts of the people that they feel almost dependent upon him? What is it that has brought him so much success? I find that he has lived a life of effort; he has looked for chances to do good; he has clenched his fists and resolved within himself that life is what we make it. He has been stimulated by the testimonies of his elders that a successful life is one that adjusts itself to a life of service. He has grasped every opportunity that has come his way to better himself and his fellows. He has been found in the vanguard of every righteous endeavor. How can such a man help but be a leader of men?

Life is what we make it. If this idea can but crystallize within our minds, it will act as a spur to further endeavor, and establish a connection with that divine Spirit that is ever at our service, if we will but prepare ourselves for its reception.

Just what we are worth is up to us. May this realization electrify our innate powers and force a vigorous surging of the red blood within us, then our worth will soar to dizzy heights and make it possible for us to bring service to a struggling world.

Provo, Utah

Culture Brings the Best

Cultural education enables one to appreciate and select the best. In his dress the cultured man chooses the comely and comfortable; for food he selects the nourishing and health-building; for reading he elects the educational and edifying; for outings he attends the best of opera and drama; and consequently encourages the production of the excellent by patronizing it. The rhapsody, the vulgar opera, and the coquettish dress would long wait a purchaser if all buyers were truly cultured. The sellers of such farcial trash would be forced to seek pursuits, morally more ameliorative.

Likewise, culture would eliminate the quailing politician and the superficial quack. People would not tolerate the office-seeker with plastic policies if they realized the importance of having competent public-leaders nor would they patronize the charlatan if they knew the well-trained physician. Culture stimulates the better by creating a "better" demand.

World-wide culture will bring world-wide peace. Through mutual understanding peoples sympathize with one another. Culture, by a slow conquest of the hearts of men, will drive racial hatred from the earth and give universal-altruism the scepter of power. We talk of peace and peace-conferences, and peace will come when men are educated to understand one another.

A. G. Hubbard

No Life Without the Sacrament

By Joseph S. Peery

In John 6:53, the Savior's startling words are recorded: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Then follows the blessing coming from partaking of the sacrament: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

In partaking of the Sacrament, the Savior further promises that his Spirit will be with us. More precious than any earthly possession, is the Spirit of the Lord. If we remain away from Sacrament meetings, our spiritual life dries up and we become dead timber. Our children do what we do. They follow us. Then how important that we take our children to Sacrament services, where they also can enjoy the spiritual life.

A brother said to some callers at his home, "Will you attend Sacrament meeting with us?" They consented. A sterling gift he presented them, in the Spirit of the Master which followed. We best serve God by serving his children. We best serve his children by leading them into eternal life.

The Savior has purchased us with his blood. He redeems us from the grave. The least we can do is to think of his wonderful service for us—impossible to perform for ourselves. It is imperative that we remember him. In remembering him at the Sacrament table we grow in grace, in strength to resist evil, in power to do good. At the Sacrament the Savior blesses us with his Spirit, and, in possessing this Spirit, we have joy the world knows not of, joy that makes us a blessing to ourselves and to all whom we meet. We become constructive doers, eternal builders. With his Spirit, nothing can stay our progress.

With the wonderful promise for attendance at Sacrament meetings, who can afford to stay away?

One mother went to Sacrament meetings and took her children with her. Now, in her old age, she has the satisfaction of seeing all her children active workers in the Church.

Another good mother went alone to Sacrament meetings, without her children. Thereby she received spiritual life, which she withheld from her children. Now she has the sorrow of seeing all her children going in the ways of the world.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

Lest We Forget

By Dr. Seymour B. Young, of the First Council of Seventy

VII.—Bear Lake Expedition

On the return of the volunteers from the North Platte to Fort Bridger, July 2, 1862, preparations were made for a general inspection of the lines of mail and telegraph stations, with a view of placing them in perfect condition preparatory to our return home, August 1, 1862, as the term of our enlistment expired on that day.

However, on the night of the 3rd of July, five soldiers belonging to the U. S. Cavalry company, stationed at North Platte, took it into their heads to desert; and, with horses, saddles, blankets and side arms, they succeeded in leaving the camp in the dark hours of the night without being discovered. On the following morning it was found that their tracks pointed in a westerly direction. Colonel Collins immediately telegraphed Sergeant McNeil, at Fort Bridger, informing him of the desertion, with a request that he watch for and apprehend these deserters. When the message reached the Fort, the Sergeant was soundly sleeping, from the effects of too much Fourth of July; but in the afternoon he was aroused, the message submitted to him, and he at once applied to Captain Smith for a platoon of men to accompany him and Lieut. John Quincy Knowlton, with a party of nine others of the command; these were soon in readiness to take up the march numbering eleven men, including the U. S. Sergeant. Before leaving camp, however, Captain Smith gave the following instruction to Lieut. Knowlton, that while he was making all necessary efforts to trail and capture the deserting troopers from Colonel Collin's command, he seek to discover the location of Chief Washakie, who was supposed to be camped somewhere on the southeast shore of Bear Lake, and instructions were given to have a friendly talk with this chief of the Shoshones, and induce him, if possible, to call home his young Indian warriors and prevent their further participation, with other hostile Indians, in making raids upon the emigrant trains and destroying the government mail stations and telegraph lines, and by his influence, for the future, prevent the destruction of these lines of communication across the continent, and counsel his young men to cease their

war upon the white people generally. Leaving camp about sundown, July 4, 1862, we took our line of march in a north-westerly direction, and about ten in the evening made our camp for the night at Yellow Creek.

On the following morning, we resumed our journey, following Yellow Creek to where it joins the Bear river. Further on we arrived at Smith's Fork of the river, and crossed this tributary on a toll bridge, after riding through the overflow of the stream for several hundred yards until we reached the eastern terminus of the bridge. After paying the mountaineer fifty cents for each man and horse, we were allowed to cross. Sergeant McNeil declined to go farther with the party as he had learned from Lieut. Knowlton that we intended to make the circuit of Bear Lake Valley, and that meant the swimming of Bear river several times, and he claimed that he could not swim; consequently, requested that he be left at the bridge at the mountaineer's home. When we returned from the expedition from Bear Lake Valley, he would gladly join us and accompany us back to Fort Bridger. Lieut. Knowlton readily granted his request, and the following morning we proceeded on a westward course along the Bear river; reaching Thomas Fork, another tributary of the Bear, we halted and made preparation for swimming this swollen mountain stream; here we gave some assistance to a company of emigrants, on their way to the Snake river country and Oregon, in their efforts to establish a line across the river to pull their luggage and wagons over by the aid of a wagon box for a ferry boat. The volunteers then proceeded to swim with their horses across the stream, and on the west bank unsaddled, turned their horses out to graze, while the men dried their clothing in the sun and prepared to eat a dinner of hard bread and a cup of cold water.

A lone Indian suddenly appeared sitting on his pony at the top of the bluff near our encampment. Lieut. Knowlton made signs to him to come down to us. He responded, and when he arrived in camp we found he had been out on a hunt for game, and that he had succeeded in killing an antelope, which he had lashed behind his saddle.

Our interpreter made a proposition that he furnish the meat for our dinner, and we would furnish the bread, and he to eat with us. Accordingly he took the carcass from his saddle and delivered it to our cook who proceeded to cut and slice from the hind quarters and the loin of the antelope enough choice meat to make a dinner for eleven hungry men, the Indian included.

Dinner over, we returned the balance of the antelope to the

Indian, saddled our own horses, mounted, and resumed our journey, advising the Indian to pilot us to his encampment. This he refused to do, however, but a little persuasion with the exhibition of a loaded revolver convinced him that it would be very necessary for the white man to have his way. Accordingly, we followed him on the trail which he pointed out to us and resumed our march till we came within the vicinity of the Indian Camp near the present location of the town of Montpelier. Of course, this was a barren plain then, with no sign of a white man's habitation visible in all the vast expanse of Bear Lake Valley.

Approaching the Indian camp we saw a band of warriors mounted, swiftly riding what is known to plainsmen as "the war circle." As they rode this circle, we could hear their whoops and yells of defiance. We immediately ordered our Indian prisoner to ride at the forefront of our little troop, and shout to his red brothers that the white man intended peace not war.

As soon as we came within hearing distance, and seeing one of their red brothers in our lead making signs of peace, they immediately ceased their war circle, and several of the principal men came riding towards us with a message that we would be permitted to enter their camp, an invitation which we accepted. We were conducted to the Council wigwam. As night had already set in, to show our fearlessness, and to make believe our perfect confidence in the Indians, we immediately removed saddles, bridles and ropes from our weary mounts and left them free to graze and mingle with the Indian ponies belonging to the village. Then, after a hasty bite of supper from our mule packs, we spread our blankets in the open and lay down for a few hours of much needed rest, but it must not be supposed that any of our party slept very soundly, for they realized that the redmen outnumbered our party ten to one, and under the blankets during the night our hands were in close contact with our firearms.

At break of day we arose and adjusted our clothing, ate hastily a small ration of hard bread, sent two of the party out among the bands of Indian horses to separate and bring in our own. In this they were entirely successful, and we soon fixed our bedding and baggage on our pack mules, saddled our horses and stood ready for the command to mount and away; and yet we waited, for some kind of communication from the war chief or leading men, as no word had been spoken to us by the Indians since we entered their camp at sunset the evening before.

The silence of the Indians seemed to us somewhat ominous,

and we began to look around for some sign of life among them. We soon discovered, however, that we were not the only ones awake and alert, for several Indians were observed closely watching our movements from behind rocks and willows on the outskirts of the camp. Lieut. Knowlton made a sign, beckoning them to approach, and soon three or four young warriors with the medicine man of the village came. To these the officer gave the information that we were on our way to see Washakie, and he offered two of their young men each a shirt, if they would accompany us down to the river bringing with them a skin lodge. With this we wished them to construct a lodge-boat to ferry our packs across the Bear river. The mention of the name of Washakie, the Great Chief of all the Shoshones, seemed to change everything in our favor, and now we were quickly supplied with the desired help for crossing the river.

Here the Indians showed themselves experts in guiding the lodge boat from the east to the west bank, laden with our packs and saddles. Steering for the west shore, we immediately swam with our horses in the wake of the boat across to the opposite bank, making the crossing in safety without loss. We paid the two Indians the stipulated price; namely, two shirts, thus filling our part of the contract, yet the Indians were not satisfied; they were no doubt hungry, for they demanded bread. The only ration we had left consisted of about eight pounds of hard bread crumbs; we divided these with the Indians and sent them away happy. Then we saddled our horses, packed our mules and started on an old, blind Indian trail leading in a southerly direction, taking us through the Bear river bottoms, now covered with from two to four feet of water, the overflow of the tributaries of Bear Lake.

On emerging from several miles of wading, we reached higher ground at a point not far from where the city of Paris is now located; then we continued our march to the South on the trail leading us through a very dense thicket of willows as high as the heads of our men, when mounted on their horses. Suddenly we came to an opening in this dense willow-copse, of several hundred yards in extent, and found ourselves in the midst of a band of hostile Indians, another company of Chief Bear Hunter's band with whom we had camped the night before. Within this opening was the Indians' camp, about twenty or thirty tepees, and near by was a band of Indian ponies grazing. Among the Indian horses one of our party recognized a fine saddle horse belonging to Samuel W. Richards, of Salt Lake City. Knowing the high valuation in which this animal was held by Brother Richards, and believing that

the Indians had come by it dishonestly, Lieutenant Knowlton ordered Sergeant Spencer to rope the animal for the purpose of recovering it to the owner; then there was something doing!

A hunched-back Indian rushed to rescue the horse, placed his knife against the rope a little way from the neck of the animal and was about to sever the rope when he was thrown to the ground by Spencer, rolling over several times when he struck the earth, but not being seriously injured, however. He regained his feet, and rushed upon Spencer with his knife ready to strike, Spencer grabbed the uplifted arm and gripped it with such force that the knife fell from the Indian's hand. The Indian was then thrown again with more violence, and did not return to renew the fight, but skulked away into the willows. Suddenly we saw the wikiups deserted, and we heard the twang of bow-strings and the click of gun locks from hiding places and secure protection in the dense willows behind which the Indians skulked.

Lieut. Knowlton immediately gave orders for every man to dismount and each seek a separate path for himself out of the ambush making way to open ground in a southerly direction. In this we were successful, and thus escaped from the threatened attack, without the loss or injury of any of our party.

Continuing our march to the south we came suddenly to a mountain stream known as Swan Creek, into which some of our boys rode, in an effort to make a crossing, but the current was so swift that the horses were carried off their feet and thrown helpless upon the shore from which they entered the stream.

We then discussed the propriety of going up or down the stream in search of more favorable crossing places, when suddenly there appeared a lone Indian, approaching from the south, who proved to be friendly. He was from Cache Valley, and immediately piloted us on a trail leading over a steep mountain spur around the head of the rushing stream, and then pointing us to the trail leading to Washakie's camp left us to pursue our journey. About sunset we arrived at the camp of the Snake chief, were made welcome by him, and after finishing our small ration of hard bread crumbs, we rolled in our blankets and had a good, peaceful, uninterrupted night's rest.

On the following morning, Washakie was informed of our attempt to recover the stolen horse and he promised us that he would send one of his men to the belligerent camp in the willows, near Swan Creek, have the horse brought to his camp, and, if possible, find the Indian who stole the horse and have him punished. We learned after our return from the expedition that Washakie had taken the thief and given him a very

severe whipping when he was brought into camp with the stolen horse. Remaining here the remainder of the day, Washakie discovered that we were without provisions. He brought from his wikiup about fifty pounds of flour. Laying it on the ground, he said, as he drew his finger across the center of the sack, "This part is for you, and this part is for me and my papooses;" thus dividing the flour with us equally with his own family.

We immediately set to work making and baking bread, and with plenty of fish, with which we were supplied by the Indians, we partook of a square meal the like of which we had not had for two days past. The following morning, July 10, we left the camp of our friend Washakie, taking, by his request, a near relative who appeared to be in the last stages of tuberculosis, to give him and his squaw safe escort to Fort Bridger, where he hoped to be benefited by treatment from the Post physician. Two young Indians accompanied us, bringing with them a new skin lodge, with which to ferry the sick man, his squaw and our packs and camp outfit, across the Bear river. On arriving at the crossing, we assisted the Indians in constructing a lodge boat on which the invalid and the luggage of our camp was safely carried over the river. The troopers swam the river with their horses. This crossing was made without accident or loss and immediately our march was taken up for headquarters, at Fort Bridger, where we arrived safely on the evening of the 13th of July, and the full account of the expedition was given, by Lieut. Knowlton, to Captain Lot Smith who had expressed some anxiety in the last three days for the welfare of the expedition. When we left camp on the Fourth of July we only carried rations for five days, and, of course, Captain Smith, being aware of this fact, looked for our return at the expiration, or very soon after, the five days had expired, but he made this remark to comrades in the camp who inquired about our extended absence, that, surely some one or two of the party would get out alive and soon make a report of the results of the expedition.

Our party brought safely to Fort Bridger the poor sick man and his squaw who had been committed to our care by Chief Washakie. Our report concerning our interview and threatened collisions with the two hostile bands of Indians and final safe arrival at Washakie's camp, his warm friendship and acts of kindness expressed to the party with safe conduct of his relatives to Fort Bridger, was the final report of the expedition that left headquarters on the Fourth day of July, under Lieut. Knowlton, for the purpose of capturing some deserters from Col. Collin's command on the North Platte. The expedition so

well planned and executed was a subject of congratulation from our Commander. Although we did not find any deserters, we did find Washakie, the great Shoshone Chief, and on our return trip we picked up Sergeant McNeil, from the Bridge at Smith's Fork and brought him safely back to Fort Bridger.

The visit to Washakie, and obtaining his counsel and friendship, was in strict accord with the advice given by President Brigham Young, when he spoke to the officers and volunteers in Emigration Canyon as they were leaving Salt Lake City to engage in the service of the Civil War.

At Dawning

At the birds' first matin note,
Eager from my couch I spring,
For the summer's early morn,
Trysting time to me doth bring.

Forth, with ne'er delaying steps,
Haste I to the magic grove,—
Where the birds in rapture trill,—
There to meet my dainty love.

With noiseless tread she soon appears,
Clad in cool and misty gray,—
On her brow a glowing star,
Dartling forth a silvery ray.

In her arms are violets blue,
O her freshness, fragrance rare!
Sweetness in her deep, dark eyes,
Sweetness in her flowing hair!

On my brow a dainty kiss
Falls as light as moonbeam's ray,
Then my Lady blushes red,—
Rosy glows the robe of gray.

Clasp I eagerly her form
For a moment,—then she's gone;
But the day's more perfect made,
For I've seen my Lady Dawn.

La Verkin, Utah

Linda S. Fletcher

A Mistake

By William Henry Peterson

Thelma's birthday party was in full swing. Not a single thing had occurred to mar the event. The sky, which had been rather threatening the day before, was clear and beautiful. Through the balmy, invigorating air of an early summer evening the great, round moon laughed down upon the merry-makers. Girls they were, and they were celebrating Thelma's thirteenth birthday.

Suddenly the fun was interrupted by Thelma exclaiming that she had lost a pocket mirror, one that had been given to her by her mother at Christmas time. A hurried search was made, but no mirror was to be found.

"What kind of a mirror was it?" asked Gladys Whitney.

Thelma called the eager searchers to her while she described the lost article. "It's about this big," she said, holding up her hands, and curving her thumb and second finger into a circular position. The back is silver, and on it is the figure of a swan."

Another vigorous and lengthy search failed to produce the desired article. Where could it be? Thelma was sure she had lost it on the lawn. The young guests, finding the treasured gift could not be located, began to suspect that a theft had been committed. Could one of the girls have taken it? Someone proposed that all present should be searched. Thelma objected. She was indignant. She had implicit faith in the friendship and honesty of her friends.

Some of the girls, however, felt that a shadow of guilt was resting on every one present, and they refused to stop discussing the matter until the young hostess agreed to the idea to having each girl searched. So minutely had every nook, and crevice been searched and researched that most of the girls were of the opinion that there was only one way the mirror could so completely disappear. One of the girls must have taken it.

When a vote was taken to find out if the girls would willingly submit to being searched, all but one girl voted yes. That girl was Gladys Whitney. Immediately all eyes were turned upon her, and suspicious thoughts entered the minds of her playmates. They drew back from her as if they had suddenly discovered that she was afflicted with some dread disease. If

she weren't guilty of taking the article in question, why should she refuse to be examined? Thus the girls reasoned as they whispered together in groups.

"No matter what others may think, you are my best friend, and I love you in spite of this whole, horrid business," said Thelma, endeavoring to console her weeping companion.

Gladys could not answer her friend's words of affection. Tears stood in her eyes, and her lips trembled. Her sensitive soul was hurt, and she could do nothing but sob.

"She's sorry for what she has done," whispered one of the girls. "I hope she has learned a lesson."

"Why, what's the matter?" exclaimed Mrs. Reid, coming from the house. "I trust nothing has happened to spoil our party."

"Oh, mother!" exclaimed Thelma, "I—we—Gladys—my pocket mirror is lost."

"Lost!" well, if that is all, I can soon dry up your tears. I saw your mirror on the dresser as I came through the house."

"On the dresser! In the house!" exclaimed Thelma.

"That's what I said," answered her mother. Why do you stare so? Is there anything odd or mysterious about a mirror being in the house on the dresser?"

"Oh, Gladys!" continued the excited girl, I felt all the time that you hadn't taken it."

"Didn't take it!" cried the girls in unison.

"Girls," said Mrs. Reid, "what is all this about?"

"It is this way, mother," explained Thelma. "I thought I had lost my pocket mirror. We hunted everywhere, but could not find it. Someone proposed that each of the girls be searched. Gladys refused, and so they thought—oh, I can't say it! It's too awful!"

"I didn't want to be searched," said Gladys between sobs, "because I have a mirror like Thelma's. Mama bought it for me last week. I was afraid that when the girls would find it in my pocket they would think it belonged to Thelma, and accuse me of taking it. See, here is mine, and like Thelma's, it has the figure of a swan on the back."

"That explains the whole situation," said Mrs. Reid. I am surprised that you so quickly mistrusted one another. After this Thelma must take better care of her belongings, and I hope you girls will be more considerate of one another's feelings. You see by this unfortunate incident that, through a slight misunderstanding, injustice has been done to one of your number. But come, the lunch is ready. I know you are all anxious to sample Thelma's birthday cake."

Manti, Utah

Historical Society and Finds

By Hyrum Kay

Pursuant to a well advertised call to organize an historical society of Pocatello, Idaho, having for its object the preserving of historical data and relics that not only cover the white man's conquest of the great northwest, but also includes undisputable evidence of prehistoric colonization of this locality, had its fruition in a full organization that met at the Public Library parlors, Wednesday evening, February 1, 1922. A representative body of sixteen interested citizens responded to the call. President C. R. Frazer, of the Idaho Technical Institute, called the assembly to order and stated the object of the meeting. J. S. Richards acted as chairman. Norman B. Atkinson acted as clerk. After a free and informal discussion, Dr. Minnie Howard was elected temporary president of the historical society, and J. S. Richards, temporary secretary. A special committee, consisting of Mrs. Joseph H. Petersen, Miss Edith Gant, and Nicholas Ifft, was appointed to act with the temporary president and secretary in drawing up a constitution for the society. The constitution was to be submitted to the club the first week in March.

Dr. Minnie Howard by request addressed the assembly at length, and made mention of the archaeological loss the community sustained when the pre-historical ideographs upon the lava boulder pile, that once stood on the west bank of the Portneuf river, between Benton and Holliday streets, were long since used for building material. Fragments of these chips of ideographs she had preserved, which, at the proper time, would be donated to the historic museum of the society. A set of old almanacs was found, one being of the historical year of 1834, when the first white man's abode west of the Rocky mountains was erected near here on the banks of the Snake river, by Nathaniel Weyeth, and named Fort Hall, in honor of Mr. Hall of Boston, who outfitted Weyeth and other western trappers with a stock of merchandise for Hudson Bay. The sale contract fell through, and Weyeth built a stockade to protect himself and his men. Thus this place became ever after a place of refuge for overland travelers on the Oregon trail. Here the first American flag was raised, and the first Christian sermon was given, and the first Christian burial, in August, 1834. A

vegetable garden added its joy to the trail-weary travelers; and the walls of the stockade, and later those of the fort and its garrison, made this place a well worth Mecca.

Dr. Howard also mentioned the finding of a bronze three-inch medallion between Pocatello and Blackfoot of the year 1684, issued for Jamestown, but probably made in England. (The find was made in September, 1907, and a description appeared in the *Deseret News*, daily, September 18, 1907.) The medallion was cast in a mould on one side, and engraved on the other, was pierced with a hole, and worn as a necklace by the red men. The inscription read: "England land scarce. Labor paid by the acre. Jamestown, corn, produce, tobac. America land plenty, labor scarce. Labor rescued by the man." This medallion is now possessed by Dr. William Cureton, now in California, but formerly of this city.

Another find some twenty-five years ago by Albert W. Jones, deceased, at his residence, 344 South Main Street, was a Roman coin of the mintage of Emperor Comodus, 161-192 A. D., who came to the throne 180 A. D. He found it about two feet below the surface while digging the foundation for his home. This coin is now possessed by Edward Stein, of Boise, at one time mayor of Pocatello. All of the above information leads to the belief that this place has been a traveled highway for hundreds if not thousands of years. The lava palisades of the Portneuf abound in Indian ideographs, and there are some that appear, too, as if done by a different race, all of which increases interest for western history.

Pocatello, Idaho

Expressions

Feel what you say and say it with feeling,
Heart touches heart in mysterious ways;
More than the words are the voice tones revealing,
Whether in censure, or whether in praise.

Even a child in its artless affection
Tells the heart's wishes with inflected tone:
Feel what you say, tune the voice with inflection,
Words express little when uttered alone.

Voice of the heart in the words you are using
Brings its appeal and in confidence wins:
Would you succeed use no language confusing;
Hearts are responsive as feeling begins.

Deep in the soul is a cloister concealing
Something responsive to tuneful address!
Feel what you say and then say it with feeling,
Heart tones convey more than words can express!

Joseph Longking Townsend

The Sweetest Philosophy on Earth

From a Father to his Student Son. (Written in December, 1918)

My dear, dear son:—The clouds are low, the smoke hangs heavy over the city, the scene, as one views it from his window, seems dreary and dark, quite symbolic of the soul during these days of misery and pain and suffering; occasioned largely by the results of the war, and the awful epidemic, probably a better word would be pestilence, which has been with us now for many, many days.

No doubt, ere this letter reaches you, you will have been advised of the sudden taking away of Della; and no doubt, too, on account of her closeness to you, and your admiration for her, you again will be shaken almost to the very foundation; but such is life; and we who live must adjust ourselves to stand the great strain which seems, at times, will crush us to the earth.

I have come humbly to the conclusion that about the only real pleasure one gets in life, is in the contemplation of living hereafter. One by one our attractions are pulled away from us and go to the unknown; until finally, we feel alone and lonely, and we commence to contemplate death as an attractive experience we anxiously await. When such a mood predominates, one must reason, more or less, on the whys of life. My reason has led me to the unchangeable opinion that the Christ, the great Master, left on earth the only true and sweet philosophy for mankind to follow to obtain happiness on this earth, as well as the best preparation for the life beyond. The greatest, sweetest philosophy on earth today, he expressed in three words, "Love one another." The application of this philosophy is the one surcease of sorrow. It is the only panacea for a broken heart. It is the only thing I know of which can raise a human being out of the dust and make him truly feel that beyond the deep clouds the sun still shines; that there is really and truly something to live for.

I can conceive of no profession which better affords a man an opportunity to live that philosophy than the one you are following. [The study and practice of medicine] The following story brought this to my mind so forcibly by contrast that I must tell it to you. An eminent doctor in our vicinity was asked into consultation with another doctor who had not yet subscribed to the rules and regulations of a few doctors in this city; he refused to consult with this doctor. He also refused

the patient, who was then almost at the point of death with influenza, admittance into his hospital; simply because the one doctor had not seen fit to confine his prices and his ethics to the prices and ethics of a few who, through their profession had gained a competence, which, in their judgment, allowed them to be independent dictators. I knew these doctors, not many years ago, when they were building up a reputation among the people. Then they were men of hearts, who would call upon the poor and help them as quickly as they would upon the rich; and who, then, would render service without asking how much money a poor soul had. How different now!

How rich in spirit they could be by rendering service to the poor, as I am glad to say some do, how happy they could be by the knowledge that they had "Done unto others as they would like to be done by." How blessed could they be, if they did not figure everything from its monetary value.

O, how I hope that I am not rearing and educating a son who will turn aside the poor and distressed for the consideration of a dollar. What room is there in the hearts of the people, what room is there in heaven, for the Shylocks who would have their pound of flesh?

Probably, besides the conditions above referred to, the spirit of this letter is controlled largely by the occasion of the season which will soon be here, and which is expressed by the Master whose birth we commemorate on Christmas, in these beautiful words: "Peace on earth, good will towards men."

Please, son, in your preparation for life, do not overlook the underlying principles of a successful man. Be honest, be humble, be humane. Give preference to the unfortunate. In your conclusions, don't forget to let mercy season justice; then your success will be assured; your worth to the world depends upon it.

Keep close to you at your desk and in your library the teachings of the Master. Read them as you read your medical books. Coat your doings with their spirit as you coat your pills with sugar.

I want you to record this in your memory some place, and think about it even after daddy has left you; that the time has come when no man can be truly great unless he is truly good.

I hope you are so living that when Christmas morning comes, you will awaken in the spirit of humility and meekness, remembering truly the cause of Christmas day. Utter no harsh or vindictive words; cultivate a smile that bespeaks contentment and love for your fellow men. That spirit will bring you more contentment than all the gold on earth. With that priceless treasure you can purchase the heart's desire. You

will recall, as a matter of history, how easy it was for Alexander the Great to master the world, and yet when he could not master himself, he was but a thing to be pitied.

Train yourself to be clean, industrious and honest, and you will succeed; and your success will be not only that which satisfies you, but will receive the commendation of the world. Remember:

“Heaven is not reached at a single bound;
But we build the ladder by which we rise,
From the lowly earth to the vaulted skies;
And we mount to its summit, round by round.”

I do not want you to feel that I am discouraged or saddened to the point of dispondency; on the contrary, life seems sweeter. I admit, however, that the gulf between here and hereafter does not seem so great as it used to, neither does it seem impending; and I assure you I do not contemplate it with the horror and fear I formerly did. Later events seem to have opened my vision and brought me in the spirit of humility up to the shores of the ocean of eternity, where just across I can see and hear the sweet voices of those who have gone before.

Lest this letter is too long and doleful, I must close; but before I do, I want to extend to you the season's greetings. I hope that you will be touched with the real spirit of Christmas, and that you will see life, in its fulness, as an opportunity to do good unto your fellowmen; and that you will bring yourself truly to the point where you can extend love and assistance to all of God's children, and to the high standard of mankind where you will not judge a man by the clothes he wears.

With deepest love and best wishes for your success in life,
I am, affectionately yours,

Father and Son

My eyes grow dim, my step is slow,
As life is fast departing;
I gaze upon my baby boy,
Now grown to manhood starting.
My strength is spent, I cannot hold
Nor guide him day by day;
Yet still I rest secure in thought,
For I see a surer way:
God hold and keep those little hands;
I'll bless them while I can,
For He will guide, inspire and lead
My son to be a man.

Mesa, Ariz.

May W. Berry

Night Song

Words and Music by IDA H. WHITE.

1. Come, while the moonbeams are danc - ing, Night winds
 2. Soon the dawn breaks with its glad - ness, Sun beams

sigh;
 fall;
 Come, ere the day is ad - vanc - ing,
 Let the day ban-ish all sad - ness.

Rit. *a tempo.*

Stars' golden light ev - er night, ev - er night. Then, while the
 List to the bird's merry call, merry call, Soft the breezes

star light is shin - ing, Night of joy,
 whisper a greet - ing, Whis-per low,

Broad and ff *p*

Come ere the thought of re - pin - ing Will an - noy.
 Come ere the sunlight is fleet - ing, Bright the glow.

Irrigation and Soil

By J. E. Greaves, Chemist and Bacteriologist Utah Experiment Station

I.—Effect of Irrigation Water on the Fertility of Soil

Water is supplied to the soil to meet the needs of the growing crop. But what influence has it upon the fertility? Does it increase the soluble plant food within the soil, leaving it there for the use of the growing plant, or does it drain from the soil the nitrogen, potassium, or phosphorus, thus leaving the soil poorer in potential fertility? Is it increasing or decreasing the activity of the farmer's nursable friends the bacteria? Does it carry with it and deposit within the soil injurious alkali salts which, in time, will render the soil sterile, or does it increase the total quantity of plant food in the soil, thus making it more fertile?

The answer which we give to these questions will be governed by the nature of the soil, the composition of the irrigation water, and the knowledge of the individual applying it.

The application of irrigation water to a soil may change the chemical, physical, or biological nature of a soil so that the food available to the growing plant is materially increased or decreased. Although pure water is a universal solvent, yet its action is materially increased when it becomes charged with carbon dioxide. Work has amply demonstrated that the main factor which produces carbon dioxide—the bacteria of the soil—is directly influenced by the quantity of water supplied to a soil.

The quantity of carbon dioxide produced in twenty-four hours in a good arable soil supplied with the optimum amount of moisture is enormous. Some results indicate that this at times may be as much as 67 pounds per acre to a depth of 16 inches produced daily. This comes in contact with the insoluble potassium and phosphorus of the soil, and renders it available to the growing plant, as is seen from increased yield which is obtained. One investigator found that soil constantly supplied with carbon dioxide through a pipe buried in the ground gave an increased yield of 12.2 per cent over crops grown on adjoining untreated soil.

All plants except the legumes—beans, peas, vetches, etc.,—get their nitrogen directly from the soil. This comes from the plant residues in the soil, or from the applied fertilizer. All soil and fertilizer nitrogen, except nitrates, must be rendered available for the growing plant by bacteria. They transform the protein nitrogen into ammonia, but there are few plants

which can use this. Other groups of bacteria transform the ammonia into nitrates in which form it is available to the higher plant. The speed with which these transformations occur is governed by the quantity of water in the soil.

If we consider the quantity of water which a soil will hold when it is just saturated as 100, then the quantity of ammonia produced at the various moisture contents becomes as follows:

Per cent water in soil	Ammonia Produced	Per cent water in soil	Ammonia Produced
10	2	60	100
20	8	70	78
30	32	80	57
40	68	90	49
50	85	100	45

Hence, when we have soil with 60 per cent of its air space filled with water, and the other 40 per cent with air, we have a maximum transformation of the nitrogen of plant residues over into ammonia. When the water applied is below or above this quantity, the transformation is not as rapid. It is interesting to note that excessive quantities of water are more detrimental than a small quantity.

But how about the speed with which the ammonia is transferred into available nitrates? Is this dependent upon the water supply? This is answered by the result given below:

Per cent water in soil	Per cent Ni- trates formed	Per-cent water in soil	Per cent Ni- trates formed
10	11	50	85
20	17	60	100
30	31	70	40
40	62	80	9
		90	none

Here again the greatest activity occurs when the soil has 60 per cent of its spare space filled with water but when it becomes much greater nitrification rapidly decreases and eventually ceases, and it is interesting to note that numerous experiments have demonstrated that this is the water content which produces maximum crops.

This is due to the fact that at this water content the nitrogen of the soil is being rapidly rendered available for the growing plant. Moreover, the resulting by-products of bacteria, granish, acids, are rapidly formed and these come into contact with the soil phosphorus and potassium, and render them available to the plant. Hence, we must ask ourselves the question: Are we applying too little or too much water to our soil to maintain sixty per cent of the air space filled with water?

Logan, Utah

Sources of Joy and Factors of Happiness

A Study for the Advanced Senior Class, M. I. A. 1921-22

By George H. Brimhall, President Emeritus, Brigham Young University

Lesson XXII.—Patriotism

Introduction.—Webster defines patriotism as love of country; devotion to the welfare of one's country; it relates to the virtues and actions of a patriot; the passion inspiring one to serve one's country.

Patriotism, then, is love, and love is a source of joy and a factor of happiness to the extent that its object is good, true, or beautiful.

In its broadest sense patriotism is love of and loyalty to the group and its environments. We speak of family patriotism. This sentiment holds close to the individual, the home, and the family group. We may speak of community patriotism as town, city, or state patriotism. There is also a sentiment known as school patriotism. Church patriotism is generally referred to as Church loyalty or religious fidelity.

In its most specific sense patriotism is love of country or national loyalty.

Sometime ago there appeared in one of our leading dailies, on the editorial page, a statement to the effect "that as long as there are nations there would be war." This, of course, in effect, meant that war is a concomitant of patriotism,

because patriotism is a passion that impels men to fight for their country or nation, and if it be true that war is the effect of patriotism, then patriotism becomes a source of more sorrow than joy and of more misery than happiness. Nationalism and patriotism are complements of each other, but war is no more a natural outgrowth of patriotism than family feuds are the natural outgrowth of families.

To say then that the obliteration of all national boundaries and interests is the only path to peace is akin to saying that the abolishment of family feuds is dependent upon the extinction of families.

Internationalism does not mean the lessening of national interest, it means the pooling of national interests in such a way that its dividends of joy and happiness shall be larger than they could possibly be without a free agency cooperation that would eliminate the destructive aspect of competition.

The raising of the white flag of universal peace is not to be accompanied by a lowering of the Stars and Stripes. Its folds will be all the more dear to us as a treasury of our traditions, its colors will be all the more inspiring as emblems of our love of society, and its stars

will be all the brighter as symbols of our faith and hope.

Our love of mankind will not eclipse our love of country, it will make it more intense, just as love of country intensifies family love, just as parental love makes stronger connubial affection. The intensity of patriotism is not diluted by the extension of its application.

Narrow-mindedness of view and one-sidedness of interest may hide behind patriotism and perpetuate errors and even evil under the guise of love of country, but true patriotism never runs so wide the mark of universal ethics as to say, "my country right or wrong," because it is always better for anything to perish than to persist in iniquity, for persistency in iniquity is simply a painful putting off of doomsday.

The joy-giving patriotism is maintained under the slogan, "My country when right, and when wrong to be made right."

Thrills are either exhilarating or depressing; stimulating or enervating. Thrills of patriotism are of the positive type, they arouse hope, they stimulate courage, they sustain action; hence the war cry, the bugle blast, the band music, and the army songs. All these things which have been so effectively used in avalanches of destruction could be made impelling forces in constructive conquests.

A battle cry of construction might read something like the following:

Build, Ye Builders, Build

Build an aeroplane for progress,
Build for peace a hearthstone fortress;

Build for confidence a throne,
Build it of square-dealing stone.
Build, ye builders, build.
O, build, ye builders, build.

Build for union, build for freedom,
Build the common people's kingdom.
Build for future, build for now,
Build to speed the pen and plow.
Build, ye builders, build.
O, build, ye builders, build.

Build for strength and build for beauty,
Build for order, law, and duty;
Build for grown-up girl and boy,
Build for universal joy.
Build, ye builders, build.
O, build, ye builders, build.

Patriotism awakens hope, inspires courage, and sustains action. It leads to self-forgetfulness and swallows up selfishness in the interest of the group.

Patriotism in Literature.

"A glorious death is his who for his country falls."—*Homer*.

"And for our country 'tis a bliss to die."—*Pope*.

"Happy the death of him who pays the debt of life for his country's sake."—*Cicero*.

"Had I a dozen sons, each in my love alike and none less dear than thine, and, my good Marcius, I had rather eleven die nobly for their country than one voluptuously surfeit out of action."—*Shakespeare*.

"I only regret that I have but one life to lose for my country."—*Nathan Hale*.

"There ought to be a system of manners in every nation which a well-formed mind would be disposed to relish. To make us love our country, our country ought to be lovely."—*Burke*.

"Millions for defense, but not one cent for tribute."—*Charles C. Pinckney*.

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him
burned,

As home his footsteps he hath turned,
 From wandering on a foreign strand?
 If such there breathe, go mark him well!
 For him no minstrel raptures swell;
 High though his titles, proud his name,
 Boundless his wealth as wish can claim.
 Despite those titles, power and pelf,
 The wretch, concentered all in self,
 Living, shall forfeit fair renown
 And, doubly dying, shall go down
 To the vile dust from whence he sprung,
 Unwept, unhonored, and unsung."—*Scott*.

"He who loves not his country, can love nothing."—*Byron*.

"Far dearer the grove or the prison,
 Illumined by one patriot name,
 Than the trophies of all who have risen,
 On Liberty's ruins to fame."—*Moore*.
 "Let our object be our country, our whole country, and nothing but our country."—*Daniel Webster*.

"We join ourselves to no party that does not carry the flag and keep step to the music of the Union."—*Rufus Choate*.

"The mystic chords of memory, stretching from every battlefield and patriot grove to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."—*Abraham Lincoln*.

Patriotism in Religion.—That religious fervor and patriotism are passions of close kinship is vividly depicted in the following lines from Macaulay:

"And how can man die better than facing fearful odds,
 For the ashes of his fathers and the temples of his gods!"

The deluded Hindo pantheism is just about as comparable with the concentrated Christian faith as is the lax patriotism of the Oriental Indian comparable with the patriotism of the American.

It would seem that the saying, "As the religion, so the patriotism," is not wide of the truth.

"Mormonism" was launched by a divine rejection of all churches. The same God that disowned all ecclesiastical organizations on the earth declared the constitution of the United States to be of inspired origin and himself the inspirer of the founders of this government; therefore, the Latter-day Saint is committed to the doctrine that the Church is the product of revelation, and the government the product of inspiration, both established by the Lord God of Israel. Doctrine and Covenants, section 101: 77-80. Moreover, American liberty is not only an inheritance from ancestral patriots to be loved, protected, and perpetuated, but it is a gift from God to be reverentially made a part of their lives and handed down to their posterity as one of the gifts of eternity. Book of Mormon, II Nephi 10:10-12.

The loyalty with which the Church and its members have responded to the calls of our country has given ample evidence of the affinity between Latter-day Saint faith and American patriotism.

The Savior of the world gave evidence of patriotic interest. He came to his own, he wept over Jerusalem, and the house of Israel is repeatedly referred to by the Lord as his chosen people.

God's interest is as wide as the universe, but that does not prevent his having centers of special interest. Jesus loved all women, but at the last his solicitude centered on his mother, when he most tenderly committed her to the care of John, the beloved.

True religion provides for pa-

triotism, and true patriotism protects religion.

Problems and Questions

1. How many centuries has the family patriotism of Jacob's household influenced the history of the world?
2. What high official council established by Jesus in the flesh, in Palestine, organized by him in this dispensation, is in a way a means of perpetuating the family patriotism of the house of Jacob?
3. Give proof that this recognition is to be carried over into eternity. I Nephi 12:9-10; Mormon 3:18-19.
4. Wherein is the national patriotism of a Latter-day Saint firmly anchored to his religion?
5. Show the fallacy of the argument that

the extinction of nationalism is necessary to the establishment of a world-wide peace.

6. Which is the higher form of peace, the one where people will not go to war, or where they can not go to war? Give reasons for your answers.
7. Count up the ways in which patriotism has contributed to your happiness.
8. What joys has a person with a country that one without a country cannot have?
9. What to your mind is the choicest literary gem given in this lesson?
10. Which is the most patriotic expression in our national hymn, and which in our national anthem?
11. Which do you consider the highest patriotism, to die for your country or to live for it?

Lesson XXIII.—Broadmindedness

Freedom is the apex of enjoyment, and the only way to it is by the trail of truth. The circle of vision from any point on this trail marks the breadth of one's mind, be it broad or narrow.

At the foot of the great mountain range of liberty the climber has but two ways to look, upward to the nearby peaks and down to his feet. But far off he cannot see, and seeing not himself he questions the possibility of others seeing. Self-centered, he is arrogant; narrowminded, he is intolerant; he pits his opinion against a whole army of facts simply because they do not fit the mould of his individual ideality. He has no tolerance for anything that disturbs his shaded rest; he is typified by Gray's "Moping Owl;" he is innocent but not advancing. The birth cry of every advancing idea is a new shout for freedom.

Expansion of ideas, though plodding in its process, produces pleas-

ures unknown and unknowable to a narrowminded contentedness.

To be narrow minded means to idolize fossilized ideals; to be broadminded means to idealize ever-advancing ideals; it means the passing pleasantly out of the old and the joyous coming in of the new. Broadmindedness makes not only for freedom itself, but it makes for those virtues by which freedom gained is retained.

Broadmindedness Makes for Power. While it may be disputed that knowledge is power, there is no ground for argument that knowledge is not a means of applying power.

Broadmindedness Makes for Wisdom. The ancient philosopher was not altogether in error when he said that "ignorance was man's greatest enemy," but ignorance is the absence of knowledge. Unwisdom, or the erroneous application of knowledge, is man's greatest en-

emy, and wisdom, of all the virtues, is man's greatest friend.

Broadmindedness Makes for Justice.—Judge and jury, to administer justice, must see both sides of the case. They must have a point of view above the dust of bias and the clouds of prejudice.

Broadmindedness Makes for Mercy.—Broadmindedness makes for mercy, not only in its effect upon the act, but in the intention behind the act, and in the effect of the act upon the actor.

Vain were the pleas of mercy before a tribunal of justice whose vision of the case did not extend beyond the act, and its immediate cause and effect. Her claims could have no weight upon the scales that could not weigh the intelligence and the intent of the actor and the effect of the act upon the actor himself.

Broadmindedness Makes for Peace.—When the unprofitableness of war is universally comprehended the millennial morn will dawn.

Individuals and groups of big ideas are not ruled by little impulses. The shortsightedness of the man who killed the goose to get the golden egg has its parallel in every war of conquest. There can be no such a thing as peaceless prosperity.

War profiteering is a form of narrowminded, soul-crushing calamity; it makes despicable the individual and drags down the standards of the group. Peace is more than a pathway to happiness, it is a highway.

Broadmindedness is lifting the

race to an outlook from which it can see that, though wisdom and war travel the same road, they are always going in opposite directions, a fact equally true, whether it be an encounter between individuals, a family feud, or a military clash between the forces of allied groups of nations.

Broadmindedness in Homes Makes for Domestic Tranquility.—In homes it makes for the comprehension of the fact that young people cannot see things through Twentieth century haze, as their parents saw them in the Puritanic atmosphere of half a century ago, any more than they can read through their grandfather's spectacles, and that they must work out their problems of life, which are not those of the ox team or, at best, the spring carriage, but those of the automobile and the aeroplane. They are not those of the three "R's" and the spelling match, but problems of the vocational schools and the college; they are not problems of the cabin and the lean-to, but of the bungalow and the apartment house. They are not the problems of going from the farm to the city, but of taking the city to the farm.

Broadmindedness and Study.—Extension courses, special residence courses, and best of all, regular college courses, make for broadmindedness.

Broadmindedness and Religion.—The one thing more than any other that has brought religion into disrepute has been its lack of broadmindedness, and to the extent that it has failed in this re-

spect it has bred bigotry instead of brotherhood; fostered intolerance instead of encouragement; exhibited ignorance and inhibited intelligence.

Just to the extent that religion provides for broadmindedness it reaches up and brings down to man the righteousness of God; however, it must be kept in mind that a worthwhile broadmindedness is something more than idea diluted with indifference, or the acceptance of everything as good instead of recognizing what good there is in everything.

When the Lord rejected all the churches, it was not because there was no good in them, but because not one of them possessed a sufficient concentration of good for his acceptance; they were each and all lacking in some fundamentals, and as without sincerity, courage, and a continuity of effort—goodness of character cannot be even relatively complete, so without divine authority provisions for a continuity of communication between heaven and earth, and a progressiveness of man's free agency, religion cannot be even relatively perfect.

For want of time and space this lesson cannot take into consideration the broadmindedness of more than one religion.

The student will recognize in the following references provisions for broadmindedness:

"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."—Eleventh Article of Faith.

* * * "If there is anything virtuous, lovely, or of good report, we seek after these things." Thirteenth Article of Faith. "Ye must grow in grace and in the knowledge of the truth." Doctrine and Covenants 50:40.

* * * "Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man." Doctrine and Covenants, 93:53. * * * "Study and learn, and become acquainted with all good books, and with languages, tongues, and people." Doctrine and Covenants 90:15. * * * "Be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the Kingdom of God, that are expedient for you to understand. * * * Of things both in heaven and in earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad." Doctrine and Covenants 88:78, 79. * * * "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." Doctrine and Covenants 130:19.

The World's Need of Broadmindedness.—Afghanistan punishes professing Christians with death. Ninety-five per cent of the men and ninety per cent of the women have never learned the first letter of the alphabet. Fifty million are outcasts.

China contains one quarter of the world's population, ninety-five per cent are illiterate.

A great stretch of dangerous territory lies in the center of South America including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia, and Paraguay. One state in northern Brazil has but one teacher for a million people. Along the Amazon eight million people are served by twenty-nine humble teachers. Re-

ligion and Business, Babson, pages 127-128.

Questions and Problems

Show the fallacy or truth of the following propositions:

1. Investigation is the chief lever of progress, but obedience without argument is often essential to advancement.

2. With opportunities for broadmindedness, one may justly be held responsible for his mistakes of narrowmindedness.

3. Broadmindedness forbids punishment for the sake of punishing.

4. Broadmindedness doesn't expect

identical ideas from different points of view.

5. How does broadmindedness contribute to individual freedom?

6. How is the safety of society enhanced by broadmindedness?

7. How does your religion provide for broadmindedness?

8. Name the principal ways in which broadmindedness may be built up.

9. Show how broadmindedness elevates the taste and enhances the capacity of the individual to furnish entertainment.

10. How do the statistics, quoted in this lesson, from Babson, affect your appreciation, (a) of the United States, (b) of your Church?

Lesson XXIV.—Manysidedness of Interest

Manysidedness of Interest.—Manysidedness of interest differs from broadmindedness in that the former is a choice, or discriminate application of the latter. The following story is illustrative: One side of a lecture hall was filled with Athenian students, well taught in the fine arts, including ethics and aesthetics; the other side was occupied by Spartan youths trained in the performance of duty. An old man entered the hall and looked about for a seat, every Spartan arose. Not a bench on the Athenian's side was made vacant. The aged man with veteran dignity said, "The Athenians know the law, the Spartans obey it."

The Growth of Manysidedness of Interest.—Reduced to a minimum, man's manysidedness of interest is a triangle of food-getting, shelter-finding, and mating. Each new expansion of idea brings with it a new want and the supplying of the new want gives birth to another idea and thus goes on the forging of the endless chain of

eternal progress. A bend forward, a reach forward, a step forward, and repeat, is the rhythmic tread of everlasting advancement.

Individual Manysidedness of Interest.—Every individual who would be a center of progress must have some "excelsior" interest. He must possess some outstanding point of elevative individuality that makes of him an "It" of importance. There must be some one side of his existence that makes him somewhere, somehow, or sometime indispensable. He must become and must act so that it could not be said of him, "He would not be missed;" of him it must be said, "He cannot well be spared."

The value of a major interest is enhanced by the presence of minor ones. Sub-interests, however, should not be permitted to overshadow or interfere with the major one. A student, whose election of minors interferes with a high grade carrying of his major work predestines failure for himself.

Conditions may interfere with

our election of interests by first choice, but if we choose the best within reach we shall always have the relative best.

One must be interested in oneself. No one can be of helpful interest to another who has no interest in himself. Dear as mother-interest is, a neglect of self in cleanliness, in dress, or in culture, detracts from the attractiveness and directive force of her other qualities. Her potentiality for good is weakened by self-neglect, an unprofitable type of self-sacrifice. A self-respected, self-preserved, parent is a rich inheritance for any child, and a self-esteemed (not self-conceited), self-helpful offspring is the greatest wealth to the parent. There is evidently a self-interest that is unselfish.

Self interest in itself, must be many-sided; physical fitness, intellectual alertness, moral straightness, and spiritual righteousness are interests indispensable not only to scout success, but to the worthwhile life of us all.

Interest in physical fitness demands something more than an interest in food, drink, exercise and rest. It must include interest in ventilation, cleanliness and clothing.

Mental alertness calls for something more than merely keeping awake. Without an active interest in observing, listening, reading and thinking, the individual of this age will be left by the wayside, or run over by the onward moving multitude.

To be morally straight demands more than refraining from wrongdoing. It requires a working in-

terest, in doing good. It requires that one shall not only be temperate but that he must fight intemperance. He must not only be square in his deals, but he must wage war on fake business and profiteering. Moral straightness calls for more than personal purity; it insists upon a never-ending crusade against the social evil.

The manysidedness of interest that includes spiritual righteousness goes further than the confessing of belief and the performing of ordinances. It carries the individual over into the field where faith bears service fruit. It emphasizes the fact that the Church is made up of membership, and that each member as a part of the Church is responsible to the Church, and must constantly choose between being a recognized spiritual slacker and doing his full share, in providing for the poor, caring for the sick, educating the orphan and in sustaining the system of which he is a free-agency part. Spiritual righteousness as a part of one's manysidedness of interest is a working willingness to save before expecting salvation.

Community Manysidedness of Interest.—Every community may have some one chief interest, some one feature of community life of which it may profitably make a specialty. It may become famed for something. California capitalizes its climate and becomes a world-wide resort for health-hunters. She may have many minor interests, but climate is her bugle call morning, noon and night. Peach production puts Brigham

City on the map of high distinction. One of the cities of our state is wisely struggling to keep on the lead as a manufacturing town. Nestled at the foot of the Wasatch mountains is a small city famed as the home of artists, and possessed of one of the finest art galleries in our state—two Utah cities of the same size, each ambitious to stand first in education. The probabilities are that they will both come into national prominence as seats of learning. Utah has a city destined to lead the world in one particular. Its very name points to the line in which it may signalize itself. It may never be more than equal with many others as a city beautiful, but as a city clean, her destiny is to be first. She is to be physically clean, socially clean, civically clean.

Community manysidedness does not permit of a forgetfulness, of sub-interests essential to a high destiny of the excelsior interest. There is a town locally high famed for its cheese and ill famed for the disease breeding cow yard. For lack of manysidedness of interest one community has the high reputation of having the greatest acre yield of a certain crop, and it also has the low reputation of being a winter loafing center. The town hobby horde of that community is so shy of a schoolhouse that the people will vote down a school tax. No community has hope to receive the recognition of up-to-dateness that does not possess a many-sidedness of interest that includes interest in the following six things; religion, citizenship,

education, sanitation, employments and recreation.

..“*Mormonism’s*” *Manysidedness of Interest*.—As was shown in our last lesson, Latter-day Saint broad-mindedness circumscribes a knowledge of things as they have been, a knowledge of things as they are, and a knowledge of things as they are to become. We are now face to face with the fact that “Mormonism’s” manysidedness of interest reaches into the stupendous work of placing beyond the power of their enemies the people of the past, the people of the present, and the people of the future. The Church is active in the help of our ancestors, ourselves, and our posterity. It is not only an instrument for receiving and dispensing life to the world, it is an institution for the accumulation and the distribution of that which saves people here and now, not only saves them from doubt as to immortality and eternal life, but saves them from destitution, disease and enforced idleness. It not only fosters education for the mind, but it promotes irrigation for the earth’s productiveness. It not only builds temples, but it aids the new settler in the erection of his frontier home; it not only teaches temperance, and encourages prayers for the sick, but it builds and maintains hospitals and gymnasiums. It not only trains its youth to worship at the family altar, but it inspires them to honor their flag as a gift from God. Its “excelsior” interest is the producing of a superior leadership of life, and love, and liberty, and the

world is seeing it with its many-sidedness of interest, "as a city set upon a hill."

Questions and Problems

1. Illustrate the difference between broad-mindedness and many-sidedness of interest.

2. Show that there is a self interest that is unselfish.

3. Explain what is meant by an "excelsior" interest as used in this lesson.

4. How does this "excelsior" interest contribute to individual happiness?

5. What does interest in mental awakens require?

6. Show the defectiveness of an interest in moral straightness where a person is perfectly satisfied with being temperate himself.

7. Why can a person not be religiously righteous and neglect his fastday offerings?

8. Name the six indispensable community interests.

9. In what particular does the many-sidedness of interest of our Church excel?

10. Suggest a good way for creating an "excelsior" community interest.

Spring

Spring has set the fountains free,
Lady mine.

Music rings from every tree,
Lady mine.

Beauty rises on the wing,
All the earth is blossoming,
In the sunny lap of Spring,
Lady mine.

Spring is blooming in the bower,
Lady mine.

And thou art its fairest flower,
Lady mine.

Spring is blooming in my heart,
Where Love's sleeping fountains start,
'Neath the sunlight which thou art,
Lady mine.

Spring is blooming o'er the world,
Lady mine.

All its flags of peace unfurled,
Lady mine.

Over every nation spread,
Lifting many a drooping head,
Where its light and love are shed,
Lady mine.

Theodore E. Curtis

What the Marriage Covenant Means

By Alfonso Y. Pond

The significance of the marriage covenant and family relationship for eternity, as well as for time, is vaguely, if at all, understood by the so-called Christian world. The seriousness and the sacredness of the marriage relation has a far greater and more important significance attached to it among the members of the Church of Jesus Christ of Latter-day Saints, because they not only have the holy Scriptures to teach them the sacredness of such a beautiful covenant, but the voice of the Omnipotent has spoken to them in these latter-days through his servants, the prophets. The fulness of the gospel, including the everlasting covenant of marriage, which means that the holy bonds of matrimony are recognized in the gospel as everlasting, has in this day and age been revealed to the chosen people of our God.

Yet with this beautiful plan of eternal progression explained to us in the pages of the holy Bible, the Book of Mormon, the Doctrine and Covenants, and in other revelations given to the Church, unfortunately, we find young men and young women within the very pales of the Church, who do not understand this principle of marriage, and who do not realize the mistake they make when they are married outside of the Church, and also allow the ceremony to be performed by one who's authority is limited to "Till death do you part." On the other hand, they should take into serious consideration just what it means to be married by and through the sanction of the holy Priesthood, and under the new and everlasting covenant of marriage, by an authorized servant of God who has been duly endowed with "power from on high, to seal upon earth as also in heaven." As the gospel is now upon the earth, in its fulness, it stands to reason that the power and authority to marry for all eternity is also present, even as it was given to Peter. (Matt. 16:19.)

In the beginning the Lord God sanctioned and ordained the holy ordinance of marriage by instituting and solemnizing the very first ordinance himself. This took place before death had entered the world, consequently, it was designed to be eternal—to last forever.

Solomon, in speaking of the works of God declared:

"I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him" (Eccl. 3:14).

In these latter days the voice of the Lord has again been heard. He says:

"And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God, unto man." (Doc. and Cov. 49:15-17; I Timothy 4:1-3.)

In reference to eternal marriage and its blessings when properly entered into, he has declared:

"In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the Priesthood (meaning the new and everlasting covenant of marriage); and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase" (Doc. and Cov. 131:1-4).

Further, we read:

"Behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then ye are damned; for no one can reject this covenant, and be permitted to enter into my glory. * * * Verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths, * * * it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be in full force when they are out of the world" (Doc. and Cov., 132).

In speaking of the sacred importance of the marriage within the Church, our beloved and late President, Joseph F. Smith, declared:

I would rather go myself to the grave than to be associated with a wife outside of the bonds of the new and everlasting covenant. Now, I hold it just so sacred; but some members of the Church do not so regard the matter. Some people feel that it does not make very much difference whether a girl marries a man in the Church, full of the faith of the gospel, or an unbeliever. Some of our young people have married outside the Church, but very few of those who have done it have failed to come to grief. I would like to see Latter-day Saint women marry Latter-day Saint men, and Latter-day Saint men marry Latter-day Saint women; and let Methodists marry Methodists, Catholics marry Catholics, and Presbyterians marry Presbyterians, and so on to the limit. Let them keep within the pale of their own faith and Church, and marry and inter-marry there, and let the Latter-day Saints do the same thing in their Church; then we will see who comes out best in the end (*Gospel Doctrine*, p. 350; *October Conference Record*, 1909, page 5).
Pocatello, Idaho



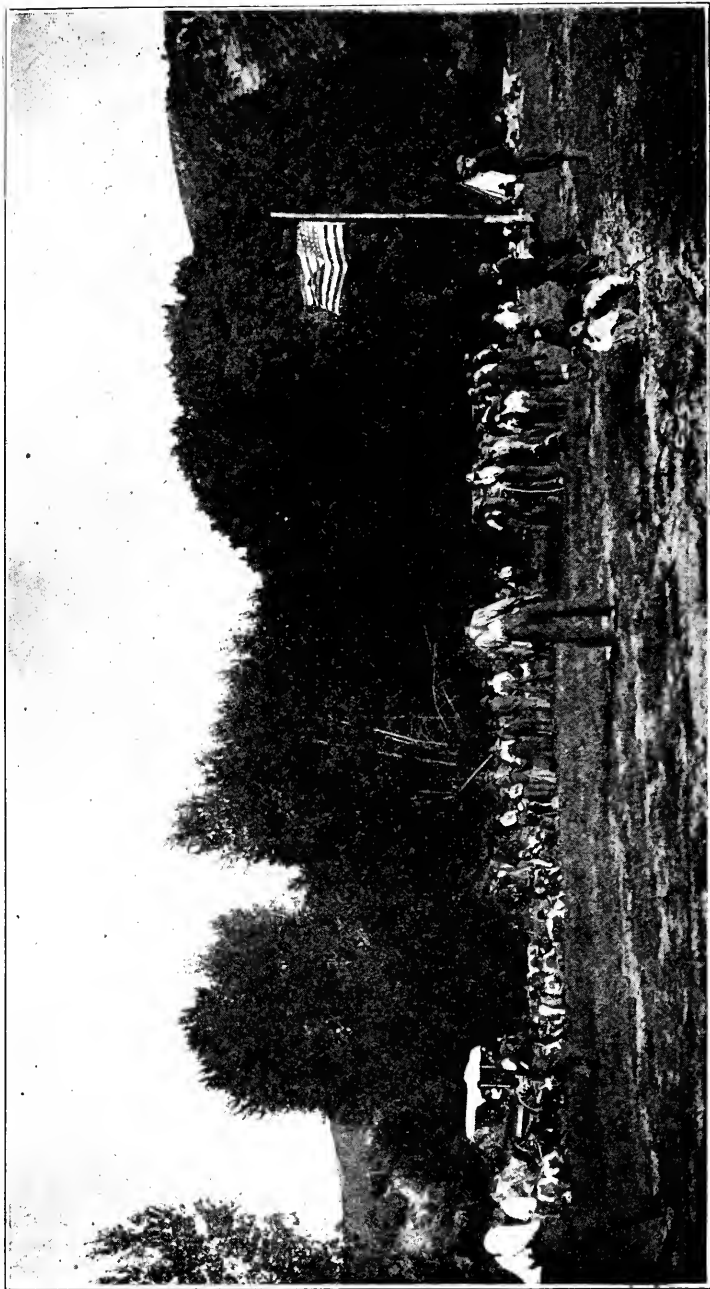
STATE CHAMPIONS IN BASKET BALL FOR 1921-22 B. Y. U.

1. Paul Packard, 2. Glen Simmons, forward; 3. Russel Swenson, forward; 4. Ralph Keeler, center; 5. Kenneth Wright, captain, guard; 6. Elwood Jackson, sub-guard; 7. Vernon Tolboe, manager; 8. Leo Meredith, sub-guard; 9. Fenton Reeves, sub-forward; 10. "Monty" Groesbeck, sub-guard; 11. Ross Nielson, sub-center. Partridge not in the group.

Once more the Brigham Young University emerges from the intercollegiate basket-ball season with a championship pennant for its trophy room. The history of the indoor sport in Utah shows that the big "Mormon" university has won more intercollegiate championships than all of its competitors combined.

In the sport of basket ball especially, the Brigham Young University has established traditions of winning. These traditions are wonderful stimulants for continued winning. Each year the basket-ball team is made to feel that it has a long line of successful ancestry to fight for. Each season the players are made to see back of them a series of championships and a lineage of fighters. The awareness of this history is one of the greatest factors in forcing the athletes to extend themselves to the limit to uphold past traditions.

Habits of living are, perhaps, more responsible than anything else for the success of the B. Y. U. athletes. With but few exceptions the basket ball boys representing the Church university have been fine examples of "Mormon" living. It has been noticeable that the championship teams have been composed mostly of this type of young men. The athletes have observed carefully training rules in every detail. They have kept the Word of Wisdom. They have regarded their athletic battles with prayerful seriousness.



AN EXCITING MOMENT IN THE GAME
Two strikes and three balls on the batter. A lively game between Fathers and Sons at an outing, Uintah stake.



Bishop Marion Clinger of Aberdeen ward, and his five sons, Blackfoot stake

Fathers and Sons' Outing, 1922

Time for the Fathers and Sons' Outing again! Haven't heard better news for a whole year. What good times everybody had! Going again? "Wouldn't miss it for anything," is the usual answer from stake presidents, bishops, M. I. A. officers, and especially from the fathers and sons. Now's the time to get dates, places, programs, and everything else, all fixed up so that you will "Be prepared" to have the greatest of times out in the open when the outing time comes.

E. Mitchel Hodges tells this story in the *North American*, in which he said that he was traveling on a railroad train, and he came in contact with one of the most prosperous business men in the town. This business man, in the course of conversation, said: "Would you like to know what I'm going to give my boy for Christmas?" Hodges said, "Yes;" and he thought what a fat check that father could give to that boy; and as the gentleman pulled out his wallet, he took from it a piece of paper and handed it to Hodges. This is what Hodges read:

"To my dear son: I give to you one hour of each weekday and two hours of my Sunday, to be yours, to be used as you want it without interference of any kind whatsoever."

Hodges thought, "I wonder what the boy will feel and think when, on Christmas morning, he looks at that slip of paper. If he is the average boy, he will be very much dissatisfied. If he is an unusual boy, he will realize that his father has given him something that he can never repay."

"How did you happen to reach the decision to give that present?" Hodges asked.

He said: "One day I was seated in my office and a human derelict came in to see me, and when he mentioned his name I said, 'Lad, to see you like this—and you with such a father.'"

"Well, I have often heard said that he was a fine man," the boy answered. "All his friends have said so. I never knew him. He was so

much occupied with his business and with his associations that I only saw him occasionally at meals. I never knew him.'

"That made me think, and so I am going to concentrate my time on having my boy know me."

This story needs no explanation.

The costliest thing in the world is to be a real father to one's boy. It costs money, energy, time, patience, convenience and comfort. But it is all infinitesimal in cost as compared to that greater price one pays when he realizes too late that he has failed to make a real investment in his son's life.

Of course, we're going to have a Fathers and Sons' Outing this summer! Been looking forward to the camping season all winter, thinking not only of the hikes, swims, games, and the sleeping-out-of-doors, rolled in blankets, while the flickering campfire throws fitful, uncertain shadows against the tent wall, but also of the splendid companionship of father and son. Oh, boy! There's a thrill in every moment of camp life, that we wouldn't miss for all the world.

First, Because we owe it to the boys.

Second, Because we owe it to the fathers.

Third, Because, being Y. M. M. I. A. officers, we are anxious to put over this part of the Summer program.

Fourth, Because we believe in being loyal to those who have been loyal to us.

Fifth, Because we don't intend that the fathers and sons living in our stake shall be deprived of the good things that other fathers and sons are receiving.

Sixth, Because it is a fine way to bring an increased, friendly, sympathetic feeling between officers and boys, between officers and fathers, and a closer bond of understanding and appreciation between fathers and sons.

The Y. M. M. I. A. summer program provides for a Fathers and Sons' Outing. The place, date, and duration of the outing, are left to each stake. However, we recommend an outing of at least three days. Every extra day you can stay increases the joy of the outing that much more. *We might suggest, also, that while some think it would be a splendid thing to have the mothers along, this one annual outing is being taken primarily for those wholesome effects that will come only from the association of the fathers and sons.*

Begin to prepare and set the time for the outing now. Make the dates suitable to the conditions existing in your community. Get the Presidency of the stake and Bishops of your wards into the spirit of the thing. They will all go with you, because they appreciate your work, and they love the fathers and sons over whom they preside.

Let's all go out into the great out-of-doors, and rest, and play, and get acquainted, in the old-fashioned way. Brigham Young used to bring the people in closer touch with one another in social reunion. Choose places away from resorts if possible. Resorts have a tendency to retard the camp social

spirit. Avoid Sunday, unless your outing is an extended one, and then observe the Sabbath day as a day of rest and worship.

Suggestions for Camp Organization

Select a name for your camp, paint it on a sign, and erect the sign at the camp.

The following suggestions are offered. All the following committees should be appointed at once in order that they may be prepared for the work assigned them as soon as they arrive at camp. There will be plenty of time to use the unassigned good things that members of the camp are prepared to give:

1. *Chairman.* Should be president of stake or superintendent of stake Y. M. M. I. A. or a person selected by them.

2. *Camp Director.* Camp director—under direction of chairman, has general charge of camp. Chairman and director may be the same person.

3. *Commisary Committee.* Has in charge cooking instruction, menus, provisions, fires.

4. *Sanitation Committee.* Has in charge inspection of camp, and is held responsible for cleaning of camp, establishment of latrines, etc.; should select a sanitary squad made up from members of different troops or divisions.

5. *Camp Fire Committee.* Has charge of the evening program. Should be composed of men and boys who can lead out in songs, cheers, stories, stunts, plays, etc., in a real vigorous fashion. Stories and jokes should be of the cleanest type. Don't permit even a suggestion of anything else.

6. *Program Committee. For Activities of the Day.* Has charge of all play, sports and amusements. This committee should include men who can answer questions on birds, flowers, trees, shrubs, animals, rocks and stars.

7. *First Aid.* Doctor or good first aid man. Has headquarters. All sickness, accidents, etc, should be reported to him. May be head of sanitation committee. Associated with the doctor should be someone capable of saving life in the water.

8. *Committee on Camp Site and Parking.* Lays out camp, assigns positions, locates places for horses, wagons, cars.

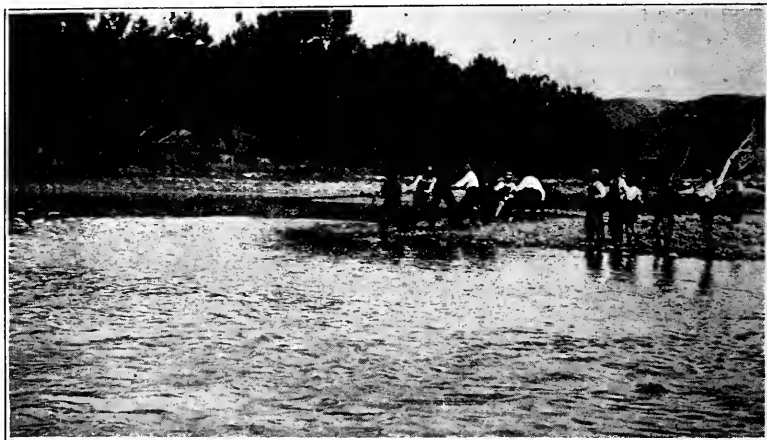
These different groups may be regrouped into three or four committees according to the size and requirements of the campers.

Each person should provide the following articles: Haversack, knife, fork, spoon, metal plate, cup, soap, towel, comb, extra pair of socks, two woolen blankets rolled in canvas, fishing tackle and kodak when possible.

Each ten boys should provide equipment as follows: Two frying pans, two granite saucepans holding at least four quarts each, dish cloths and towel, flash light, matches, two table spoons, can opener, one small water bucket, one wash basin, first aid kit, axe, and tent. Each wagon or truck must carry a pick and shovel for use around camp.

All persons making the trip must agree to be governed by the rules and regulations of the camp. The taking of fire arms is absolutely forbidden.

The things suggested as necessary to take, of course, should be governed by the length of the outing, the climate, and the



Winning team in Tug of War, Taylor Stake

mode of transportation. For helpful suggestions on camp equipment see *Handbook for Scoutmasters*, pages 370-430. These pages include suggestions on daily programs, sanitation, camp fire, swimming, menus, camp site and stories. Be sure you have a copy of this book in camp.

Daily Program

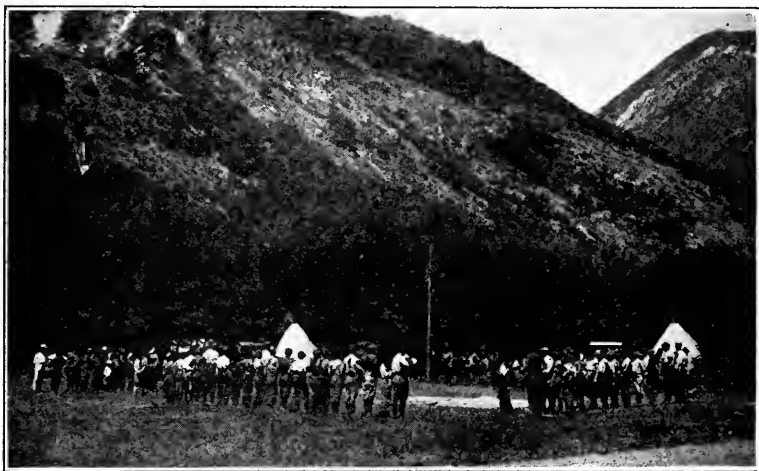
- 6:00 Reveille, flag raising, (this may be made a part of the assembly exercises) wake up drill, morning wash up.
- 6:30- 8:00 Breakfast—air blankets.
- 8:00- 8:30 Assembly, pledge to flag, scout promise, prayer, instructions for the day.
- 8:30- 9:00 Sanitary and health inspection.
- 9:00-11:00 Games, hikes, fishing.
- 11:00-11:30 Bed-making and camp cleanup.
- 11:30-12:00 Swimming—20 minutes.
- 12:00- 1:00 Dinner and camp inspection.
- 1:00- 2:00 Quiet hour.
- 2:00- 4:00 Scout games, hikes, exploring trips.
- 4:00- 6:00 Swimming—20 minutes preparation for supper.
- 6:00- 7:00 Supper and clean-up. Evening colors.
- 7:00- 8:00 Preparation for night.
- 8:00- 9:00 Campfire stories, stunts, community singing, scout promise, prayer.
- 9:45- Tattoo.
- 10:00 Taps. All lights out and quietness.

Rules and regulations have their place. If the rights of all are to be respected and the camp made safe, there must be certain stated limits to the campers' freedom on certain occasions. Conduct in boats, absence from camp, regular hours for swimming, canoes, firearms, and fire, must be regulated by stated rules about which there can be no misunderstanding and from which there will be no variation. These should be made and read daily by each camping party.

Suggestions for Daily Program

First bugle call, 6 a. m.; fire makers out; 6:15 a. m., everybody out, no exceptions except for sickness. Setting up exercises and short run at scout's pace, alternating about fifty running and fifty walking steps.

Do the cooking right. Don't be sloppy about it, just because you are camping out. Camp sanitation is outlined in



Flag raising—East Mill Creek Canyon, Salt Lake Stake

Scoutmasters' Handbook, pages 391-393. This is important. Be up-to-date. Be clean!

The success of the outing depends so much upon the recreation program that you can't afford to wait until you get to camp to work it out. Take balls, nets, and bats, etc., along. Provide a variety of games. For suggestions see *Hand-book for Boys and Scoutmasters*; *Spaulding Indoor and Outdoor Games*; see *M. I. A. Boy Scout Bulletin*, page 45. Select leaders for this committee who are familiar with games and know how to put them over.

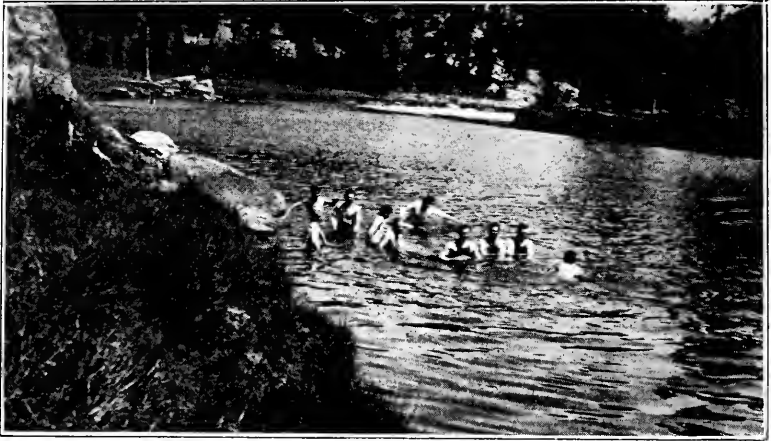
For assembly and evening colors see *M. I. A. Scout Bulletin*,

page 35. This part of the program is the only formal part of the outing, and will aid very materially in the discipline of the camp, and make this part of the day's exercise very impressive. This should be in charge of some responsible, live person who will study all about the flag customs and ceremonies, forms of respect due it, and put it over in a dignified, impressive way.

Divide the work of the camp among all, and when much manual labor is required, change the personnel often. All work of the camp should be considered honorable, and therefore should not be assigned as punishment.

Eats

Good food is essential to health and morale. Napoleon once said: "An army travels on its stomach." It is equally true that a successful camp must be a "well fed" camp. Com-



Bathing, Boise Stake

petent cooks should prepare the food. Eating between meals is both unhealthful and unnecessary.

Take Pictures

Here's what to photograph: a picture showing:

1. Group of the whole company, going or coming, or in camps. Another group of fathers who have sons present with them, might be taken.
2. The best artistic group, such as around the campfire, the story hour, taps, morning and evening devotion.
3. Best unique camping picture, such as cooking, hiking, boating, swimming, etc.

4. Best scenic picture, with at least one-half of the camp people in it.

Take pictures that show good action. In taking groups, make as close up as possible so that each person can be recognized. Remember that the pictures reproduced, require well defined outlines. All the pictures must be taken enroute or in and around camp of this year's outing, or where groups are taken, the members must be participants in at least a three-days' outing.

Suggested Program for Use Around Camp Fire

1. Hymns: "High on the mountain top," "O, ye mountains high."
2. Prayer: A Son.
3. Songs: See those published on this folder.
4. Short talk, "Team work for Father and Son."—Special speaker.
5. A stunt: Have three groups selected and have them contest in living pictures, the following, "Fear," "Joy," "Sorrow," "Courage."
6. A story, "The Dog Story," Junior Manual, 1921.
7. A treat: Peanuts or candy or toasting marshmallows on sticks.
8. Prayer: A Father.
9. Taps—Blow—Sing gradually back to tent.

Songs

Lads (Tune: "Smiles.")

There are Dads who make us happy,
 There are Dads who make us blue,
 There are Dads who are so very busy
 Making "cash" for boys like me and you.
 There are Dads, and how we always love them,
 Who have time to come if we just call,
 It's the Dad who thinks enough of his boy
 To take time for a game of ball.

Dads

There are boys who make us happy,
 There are boys who make us blue,
 There are boys who raise a lot of thunder
 If they're asked to do a thing or two;
 There are boys who sing and smile and whistle;
 Some who grouch and frown and make us sad,
 But the boy who's surely on the right track
 Is the boy who sticks close to Dad.

(Tune: "Sweet Adeline")

O Lad O' Mine, (O Lad O' Mine);
 Dear Lad O' Mine, (Dear Lad O' Mine)
 We'll stand as one, (We'll stand as one)
 In rain or shine; (In rain or shine);
 Each night and day, (Each night and day),
 I'll always say, (I'll always say),
 You're the best friend in the world,
 O Lad O' Mine, (O Lad O' Mine).
 (When boys sing, substitute "Dad" for "Lad")

(Tune: "Auld Lang Syne")

We're glad this week has come around.
 For boys like you and me
 Are closer drawn, and ties made dear,
 That not forgot shall be.
 So here's my hand, my friend, my pal,
 My heart you've filled with cheer;
 Let's make each day a time like this,
 Throughout the livelong year.

Taps

Day is done, gone the sun,
 From the lake, from the hills, from the sky.
 All is well, safely rest, God is nigh.

Who Loves

Who loves the sky—
 The glorious sky at sunset—
 Who loves its hue of rose;
 Who loves the clouds,
 The deep'ning purple shadows,
 As even-time doth close:


Who loves the birds
 The golden-throated songsters
 And those of plaintive cry;
 Who hears the song
 That floats from yonder cottage—
 A mother's lullaby:

Who loves the wind,
 And hears its sighing solace;
 Who loves the pure white snow;
 Who loves the stars
 That light God's kindly heaven
 And guide us here below:

Who loves the hills
 That whisper strength and courage.
 And hears the murmuring brooks;
 Who loves the trees,
 The shrubs, the grass and flowers,
 And moss in shady nooks:

Who loves these all,
 In treading o'er life's pathway,
 O blithely shall he go!
 Who loves these all,
 And loves and lives for others,
 Shall naught of sorrow know!

EDITORS TABLE



Integrity and Industry

In the practical religion of the Latter-day Saints we find not only spirituality, but integrity; not only faith, but works; not only thrift, but industry; not only cooperation, but unselfish service. In a community where these characteristics predominate, the consequence must necessarily result in a God-fearing, clean, loyal, prosperous and dependable people.

As an illustration of these remarks we cite the wisdom displayed in the saving of the sugar industry of Utah and Idaho from the recent threatened disaster. The founding of the sugar beet industry was one of the grandest happenings that could come to the West, and is an illustration of the wisdom, faith and integrity of those who stood and who stand at its head. Had this great industry, which was seriously threatened, not been sustained and protected, the disastrous effects would indeed have been far-reaching, and the loss most dreadful, not only to business, but to individual producers as well.

In view of these facts, and considering the benefits to be derived from this accomplishment, the following statement, from one who is well-informed on the subject, must prove of great interest both to manufacturers and farmers, as well as to the people in general:

"For the various sugar companies of Utah and Idaho, during the season of 1921, there were approximately 160,000 acres of sugar beets grown by approximately 16,000 farmers. About half of this amount was raised for the Utah-Idaho Sugar Company. The 16,000 farmers delivered from the 160,000 acres to the various companies in the two states approximately 1,600,000 tons of beets, from which upwards of 4,000,000 bags of sugar have been manufactured, which, if sold at the present price of about \$4.50 per bag, would amount to approximately \$18,000,000, this being distributed, about one-half to the farmer, and the other half to the workmen and manufacturers for material, etc. While the manufacturers of this sugar will undoubtedly sustain a loss, unless the price of sugar increases, yet the benefits to be derived by the circulation of this vast sum of money, during this period of financial distress, is of inestimable value. It furnishes the very life's blood of our industrial pursuits, and

will assist in tiding this section of the country over, in some of its financial difficulties. Had this financing not been accomplished, business concerns throughout this section would have been shaken to their very foundations and would have suffered great losses.

"To produce the \$18,000,000 resulting from the 160,000 acres of beets and the sugar manufactured therefrom, it would take 1,000,000 acres of grain or 1,500,000 acres of alfalfa at the present prices. Therefore, the sugar beet crop manufactured into sugar has produced, in the gross, five or six times, at least, as much per acre as that of the other standard crops of this section. It also furnishes thousands of people with employment both in and out of the factories which the other crops do not furnish.

"Besides, the by-products of the beet crop, such as tops, pulp and syrup have fed thousands of head of cattle, sheep and dairy cows, thus producing abundance of beef, mutton and dairy products, for home consumption and shipment abroad, the returns for which has been brought back to the two states above mentioned. Further, the feeding of livestock on the farms helps to keep up the fertility of the soil while the raising of grain reduces the fertility. It has been thoroughly demonstrated that the growing of sugar beets raises the standard of farming and increases the yields of other crops to follow. The countries of the old world, as well as the new, where sugar beets have been grown for a long period of years, have proved that where 25% of the land has been used for beet culture, the remaining 75% has raised as much in cereals as the 100% produced before sugar beets were grown. The deep plowing required for this crop, the intense cultivation of the soil, and the small, fine rootlets of the beets, that penetrate deeply into the soil and are left there to pass off into the soil, are all beneficial to other crops in the rotation system which many of the farmers have learned to follow."

Both business and agriculture have indeed cause to be thankful that the policy pursued in the beginning of the sugar industry in Utah, about thirty years ago, is still to be continued.—A.

Messages from the Missions

What Fifteen Missionaries Did in Eight Months

Oswald L. Pearson, president of the Chicago conference, reports under date of March 10, that a very successful conference was held in Chicago on February 5 and 6. "Sessions were held in three branches, in ad-

dition to a splendid missionary meeting, Saturday, February 5, at 2 o'clock p. m., in commemoration of the ninetieth anniversary of President Charles W. Penrose. The sessions were all made to deal with important events in the history of the Church, and with the labors of its leaders, thus forming a fine back-ground for the special Penrose service which was the last and crowning event of one of the best conferences ever held here. President Winslow Farr Smith spoke on the labors and life of President Penrose, and how he had been molded in the crucibles of affliction, in the great task assigned to him in the work of the Master. The people of Chicago and vicinity seem to be softening their hearts toward the gospel message, for the year 1921 was one of the best in our history. During the last eight months of the year the fifteen laboring missionaries in the conference placed in the homes a total of 2,724 copies of the *Book of Mormon*, 578 of them being sold. Twenty-eight baptisms were performed, and Priesthood and *Book of Mormon* classes were organized in each branch. We have a very fine conference Mutual Improvement Association. Our deepest regret is that the laborers are all too few for the colossal task before us of taking the olive branch of peace to the teeming millions of Chicago and vicinity. We enjoy the *Improvement Era* very much, and I take this opportunity of expressing our thanks to you for sending it."

Back row: left to right: R. Stanford Pugmire, Campbell Garrick, Wallace Anderson, Hilda Knudsen, Francis A. Cox, Rulon S. Hacking, Arthur E. Stromness. Middle row: Syvil J. Scofield, Orson P. Davis, Sister Vera Thomson, Milton Mangum, Bertha Thurgood, Lloyd Randall, Virdin R. Johnson, Albert C. Welch. Front row: H. Harries Lloyd; Moroni J. Urie, mission secretary; Oswald L. Pearson, president of the Chicago conference; Winslow F. Smith, president of the Northern States mission; Sister Emily W. Smith; Werner Kiepe, president of the Northern Illinois conference; Burnes T. Barney. Mary Stephens was unable to be present due to illness.—*M. J. Urie.*

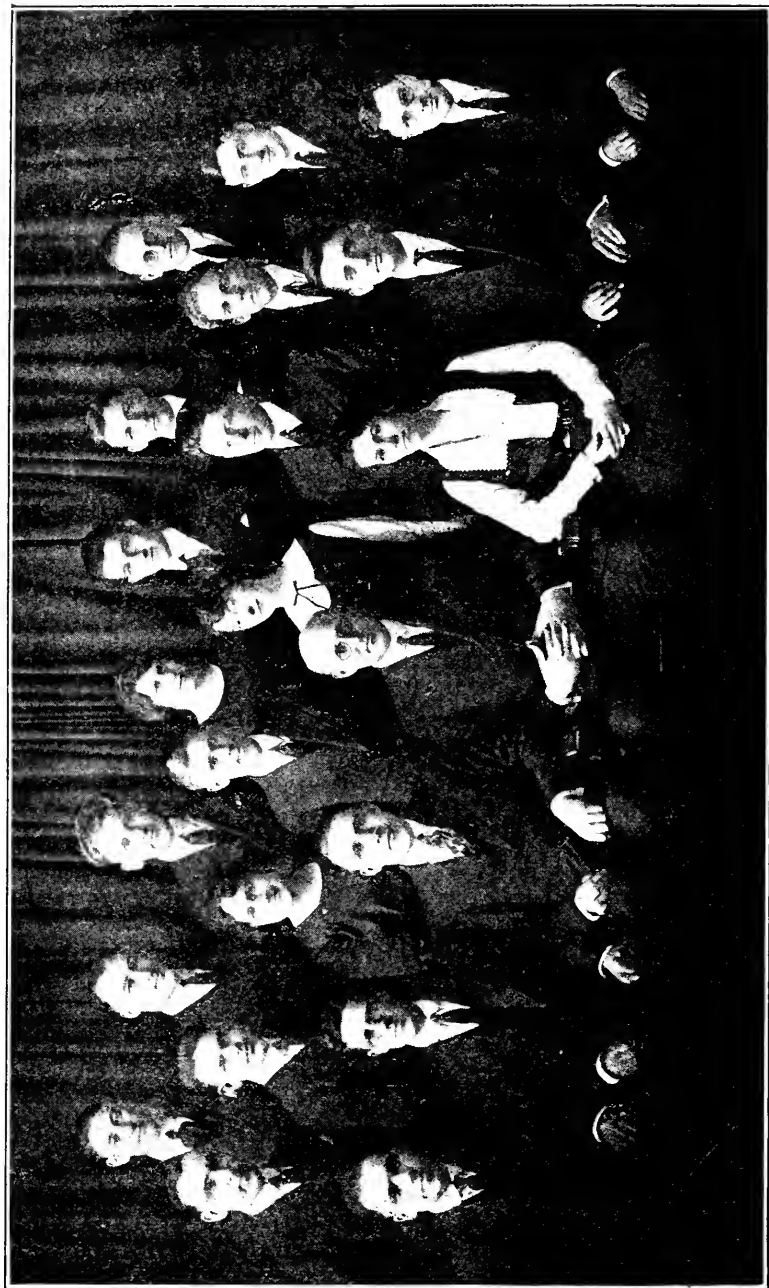
(See picture p. 554.)

Fair Number of Investigators

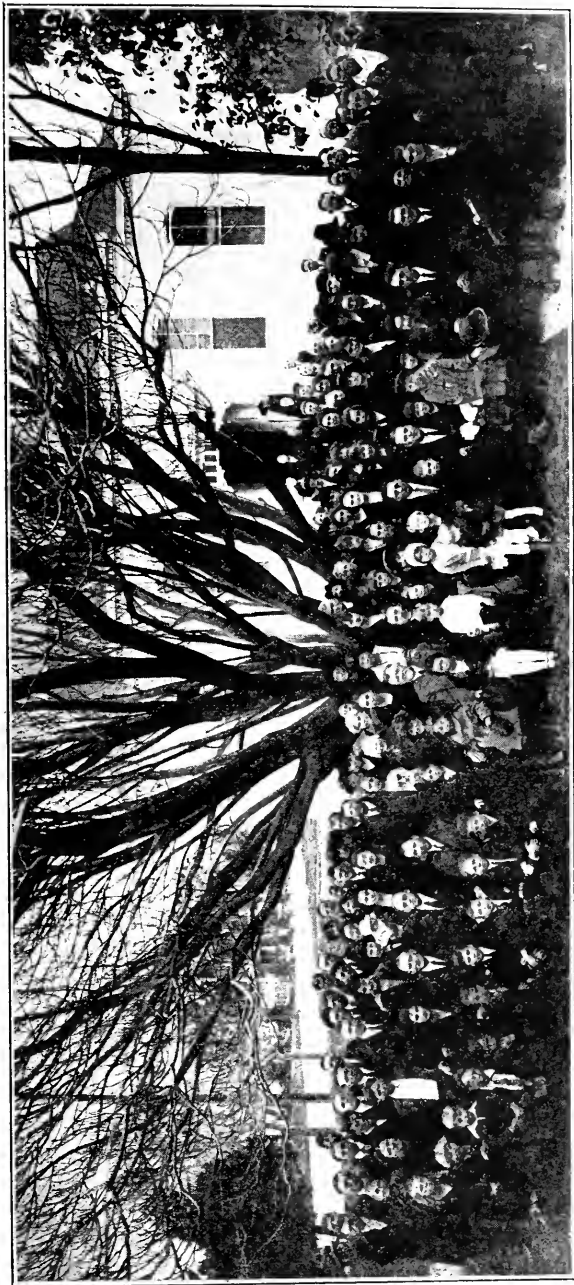
Elder Arthur W. Gudmunson, writing from Manaia, Taranaki, New Zealand, February 4, says: "We are progressing nicely here. We have a fair number of investigating friends and quite a few Saints. The work of the Lord is advancing slowly but surely, and we feel that we are blessed beyond measure."

Elder David O. McKay in Pesega, Samoa

Although nearly a year has elapsed since Elders McKay and Cannon were with us in Samoa, the trail of love and inspiration left by them still lives as plainly as ever in memories which were brightened by the splendid association we had with them here for a solid month. In every way were those golden days ones which we shall all cherish in our heart of hearts, and not only we of the mission force, but strangers are strangers no more through catching the spirit of the occasion which carried the conviction to their souls undeniably that these men were in most ways extraordinary—especially in intelligence and spirituality. They were both veritable sponges for absorbing every loose vestige of information, and let a bird chirp melodiously in the midst of an animated conversation, and Brother McKay instantly was on the *Qui Vive* as to its name and characteristics; and down all such items went in the plethoric memoranda. Between Brother Cannon's shorthand and Brother McKay's long intuition, nothing in all Samoa escaped.—*John Q. Adams*, Mission President.



ELDERS AND LADY MISSIONARIES OF THE CHICAGO CONFERENCE (See item pp. 552-3)



DEDICATION OF THE SAN BERNARDINO CHAPEL, CALIFORNIA

Photo of Chapel, Presidents Grant and McMurrin, Elders and Saints

President Heber J. Grant dedicated the San Bernardino Chapel, Sunday, Feb. 26, 1922. Over three hundred adults and many children crowded into the new Chapel for the dedicatory service. Members, investigators and friends came from Riverside, Colton, and other neighboring towns as well as San Bernardino to be in attendance.

President Heber J. Grant, Dr. John A. Widtsoe, their wives, Pres. Joseph W. McMurrin, of the California mission, and Miss Lucy Taylor (granddaughter of Pres. Grant) motored to San Bernardino from Los Angeles, Saturday.

Although the building was not dedicated until in the afternoon the morning meeting was distinctly a part of the service, the first and last song were by the congregation but all other musical numbers were specially prepared. Elder Geo. C. Peterson, presiding elder in San Bernardino, extended a welcome to all, and expressed his great pleasure and satisfaction in having leaders of the Church present. President Jos. W. McMurrin was the first speaker. Brother Tibbets, Superintendent of the Sunday school, explained the remarkable manner in which the building and grounds were procured from the school district, the property having been advertised for a month for bids but apparently escaping the attention of all but those of the Church, who placed the minimum bid of \$3,500 which was the only bid received, and was finally accepted by the board. He explained that the day after negotiations were closed six hundred dollars was offered for the option. Elder William G. Brown, Secretary of the Mission, Dr. John A. Widtsoe and President Heber J. Grant each spoke briefly during the service. After the meeting was dismissed all who were in attendance gathered in front of the Chapel and were photographed.

The dedicatory service commenced at 2:00 p. m., the congregation joined in singing, "Come, listen to a prophet's voice," Elder William B. Hawkins offered the opening prayer, a local double mixed quartette sang, "This house we dedicate to thee" and then President Heber J. Grant dedicated the Chapel for the use of the Saints as a house of worship.

President Axel A. Madsen, of the Los Angeles conference was the first speaker and was followed by President Joseph W. McMurrin. Elder John A. Widtsoe, of the Council of the Twelve, next spoke. After reviewing the founding of San Bernardino, by the "Mormons" under the direction of President Brigham Young, he said: "I believe we are fulfilling prophecy today." Referring to the dedication of the Chapel, he said: "In dedicating a house to God we are also dedicating ourselves to the service of God." Dr. Widtsoe explained some of the scientific truths taught by the Church with the comment that, "it isn't a question of whether it is popular, but is it true?" and ended by saying, "'Mormonism' is alive with doctrines that clarify life."

President Heber J. Grant was the last speaker in both the morning and afternoon services, he spoke of the prophecies which had been fulfilled, bore inspiring testimony that the spiritual gifts were to be found in this Church, commended the Latter-day Saints generally for their great love of other people and used the missionary work as an example. He closed by saying: "If there is one thing more than any other which I have tried to impress upon my hearers, it is to live the gospel so that others seeing our good works will be led to investigate."

The new, commodious chapel stands about fifty feet from the sidewalk on a corner, with well paved streets on either side. The building was entirely remodeled; white stucco walls now face the street where red brick walls formerly did. It is plainly but handsomely furnished on the inside, from the appearance, one would judge that it was new throughout. Rooms are prepared in the chapel so that the elders live in the building.

The dedication of the San Bernardino Chapel marks another step in the growth of the California mission. According to Dr. John A. Widtsoe it is the fulfilment of prophecy as well.

The historic relation of the Church to San Bernardino adds much to the interest of this event. Usually where there are Saints an early undertaking is the erection of a building in which to meet and worship, but in this place seventy-one years after the city was founded by "Mormon" pioneers their first permanent Chapel was dedicated.

The story is told that President Brigham Young directed the Saints who were coming to California to travel until an arrowhead appeared on the mountain, and there they were to build a city; an odd formation on the

mountain above San Bernardino forms an almost perfect arrowhead. Later the Saints were needed in Utah, and President Young advised the pioneers to return.

Most of those who disobeyed or ignored the advice later apostatized, and for years San Bernardino and her people were perhaps more opposed to the Church than any other city in the state of California. Now, however, the people living there are beginning to appreciate the service of those early settlers, they appreciate the broad, straight streets laid off after the plan of Salt Lake City, and they acknowledge that much credit is due to the "Mormon" Pioneers.

One of the San Bernardino newspapers devoted two columns on the front page to the "coming dedication," printing a large photo of President Heber J. Grant who was to be in attendance. The following is copied from the report: "In 1851, led by Capt. Jefferson Hunt, 100 wagons came from Utah to Southern California. They first stopped at Sycamore Grove, Cajon Pass, and later bought the San Bernardino Ranch from the Luge Family for \$77,500. Apostles Amasa Lyman and Charles C. Rich were the 'Mormon' missionaries accompanying the pioneers into this valley."—*Rulon H. Cheney.*

From Arnhem, Holland

Elder Samuel R. Carpenter, writing from Arnhem, Holland, February 18, reports that he and another elder have been placed in charge of the Arnhem conference, and have been kept very busy in getting things working to their desires. The Church work in Holland is making rapid strides. The elders are having much success in tracting, and many people are friendly towards them. The conference is much handicapped because of lack of missionaries, but plans are now making to open several new branches, closed during the war, as soon as elders are available. Thirty-five elders are at present in the field. Elder Carpenter considers it a wonderful opportunity to be a missionary of the Church of Jesus Christ of Latter-day Saints. He describes a meeting of the Salvation Army at which General Booth was the principal speaker. Other leading men from the Army were present, the director of the South African work, also officers from England and India. He says concerning this meeting: "I was deeply impressed with the contrast of their methods and those used by the missionaries from home. They preached and sang for about an hour and a half of the wonderful work they were doing among the heathens of India and Africa, and after getting the people worked up to a high pitch they called for all sinners to come to the altar of repentance. They did not utter a word about their beliefs, their faith or anything regarding the principles of the gospel. In this manner of revival meeting they had seventeen converts. If I could not believe that these people were sincere in their beliefs, I would call it a farce of the first class, as it resembled an auction meeting more than a religious service. Personally, I do not see how they can remain sincere in their belief that they are following Christ, unless it is an exaggerated case of 'the blind leading the blind.' I am like the man who said, 'The more I see of foreign lands, the more I think of my own,' and I want to say, 'The more I see of other religious systems the more I think of 'Mormonism.'"

Elder Carpenter adds further: "To be a missionary of the Church of Jesus Christ of Latter-day Saints is a wonderful experience. At times it seems strange to know that 'Mormonism' is true, but when I analyze that feeling I come to realize that I know it is true above all other things. How that testimony has come to me, I do not know, but I have obtained it here in the mission field, and I thank my Father in heaven for it. It is a wonderful joy."

Eight New Members Added

Elder John H. Jorgensen of Huntsville, writing from Aalborg, Denmark, under date of February 25, reports that three elders are now laboring in that conference; himself, Elder Thorlief Jacobsen, Weston, Idaho; and Elder Owen Poulsen, Levan, Utah. The latter is called to labor in the Copenhagen conference, but had not yet gone to Copenhagen on account of the ice blocking the waterways. Eight new members have been added to the conference since last April, and the meetings are generally well attended. Quite a number of strangers are investigating the gospel. The elders enjoy their labors, and are delighted to receive the *Era* each month.

On the Islands of the Sea

Elder Lorenzo E. Peterson, writing from Manua, Samoa, January 20, says: "Manua is the name of a group of three small islands located about seventy miles east of the United States Naval Station in Pago Pago. These islands belong to the Samoan group and are under the control of the United States Navy department. There are about 2,000 natives, and besides myself, the only white men are two navy doctors, and two wireless operators. For at least 75 years there has been but one religious denomination in Manua, owing to a law made by their old king who has been dead for years. But the people have adhered so closely to the old rule, that until now, no other church has been able to get a foot-hold. Our elders have made many attempts in the past, but never with any success. They received much bitter persecution, and were so forced to give up all attempts. When the terrific hurricane of 1915 swept over the islands, destroying almost everything except the lives of the people, and not a single house was left standing, the people were humbled considerably. In June, 1921, I was appointed to go with two native missionaries, Pili, and Telatelaga, to make another attempt to start the work in Manua, and the Lord has certainly blessed our humble efforts. The people were bitter at first, and had no use for the 'Mamona,' but the Lord raised up friends for us, and we have been permitted to stay. About the third week we baptized one woman. Then we began school, which is an effective means of spreading the gospel in the Island, and in our case, it proved more effective in making friends than preaching. The school soon grew from 14 to 35, and is still progressing nicely. As a result many people who were bitter at first are now our warm friends, and are sending their children to school. Many are also investigating the gospel. Shortly after starting the school, four or six were baptized, and in December last, two chiefs or heads of families were added to the number. I am happy and contented in my labors here, although it is five months since I saw another white missionary. I love to labor among these warm-hearted, brown islanders; and I have two faithful native elders who are good, cheerful companions and workers. We are happy with our success, and know that it is only through the help and mercies of the Lord that we have been able to do what we have done. We pray that the Spirit of the Lord will soften the hearts of these people, that they may realize the beautiful truths of the gospel and obey its call, for there are many good, honest souls here who really want the truth, and the Samoan people are beyond a doubt descendants of Israel.

"The *Era* is a most welcome visitor, and its inspired contents are surely a soothing balm to the humble elder laboring in the mission field. It is to me the best magazine written, for it not only contains the choicest of literature, but a large variety of other good reading matter, and ought, therefore, to be interesting and valuable to the people in all walks of life."

PRIESTHOOD QUORUMS' TABLE

The Work in Sydney, Australia

The missionary force of the Church of Jesus Christ of Latter-day Saints, in Australia, is numerically larger today than it has been for some four or five years. The last two American steamers brought to us six new elders from Zion, namely: Joseph B. Gunnell, Arlie V. Bean, Claudius Tolman, George R. Hall, Howard R. Jackson and Cecil James. This gives us a total of thirty-seven missionaries, including Mission President and Sister Rushton. The restrictions placed upon us by the Australian government will not allow us to exceed this number. All the elders are in splendid spirits, and with the exception of Elder Charles Bowen, who is recovering from an operation for appendicitis, all are enjoying the best of health. With the help of the Lord, and under the prudent direction of President Rushton we trust that, through prayer and humility, we will be able to make our presence felt for good during the coming year.

New Sunday School Organized

The work in the New South Wales conference is growing and the record of the past and prospects of the future are encouraging. On the 8th of January, President Rushton organized a branch Sunday School, at Bankstown; there were in attendance at this first session twenty-seven members. Three classes were placed in good working order. The people there show a great deal of interest in their new branch and the prospects for rapid growth are apparent.

Priesthood Activities

The priesthood of New South Wales may well be proud of the record made in attendance at priesthood meetings during the past twelve months. There have been held 52 regular weekly meetings and 12 monthly meetings. The records show that throughout the year there was in attendance 86% of the priesthood enrollment. This shows evidence of active faith on the part of the brethren, when we take into consideration the fact that they are all hard working men and many of them have to come from ten to twenty miles to attend.

"Improvement Era" a Potent Factor

The arrival of the *Improvement Era* is looked forward to each month and is read with a great deal of interest by all the elders, most of the Saints, and many of our friends. Our friends read the *Era* with interest and readily recognize its value. It is a potent factor in removing prejudice against the spread of the gospel in this land.—Marion Geo. Romney, Newton, Sydney, Australia.

Guide for "Essentials in Church History"

To Presidents of Stakes and Bishops of Wards,

Dear Brethren:—Your attention is called to the new text for the Melchizedek Priesthood quorums of the Church, the study of which began January 1, 1922. We refer to the *Essentials of Church History*, by Elder Joseph Fielding Smith, a volume of some 700 pages, and which is designed to be the text book for the Melchizedek Priesthood quorums and

the Priests for the years 1922 and '23; price, \$1.50. Order from the Deseret Book Company, Salt Lake City, Utah.

It is very desirable that this text should be placed in the hands of as many of the students in the various Priesthood quorums as possible; and furthermore, it is quite necessary that all the quorums should begin the study of this work at the time designated, so that as far as possible, there may be a uniformity in the study of the quorums for this and next year.

Please also note that a guide of 80 pages has been prepared for the teachers and students, covering the two years' lessons. This may also be obtained from the Deseret Book Company, Salt Lake City, price 15c for single copy, or \$1.50 per dozen.

Kindly call the attention of the members of the Priesthood to these facts at your next Priesthood meeting, and urge the adoption of this text for all the members of the Higher Priesthood and the Priests' quorums, to begin January 1, 1922, or now, where the study hasn't been taken up. The text is very interesting. Besides giving the high points in Church history, it is a guide in the development of the doctrines of the Church, with which, of course, all the members of the Priesthood should be thoroughly familiar, as well as with the essentials in Church history.

Wishing you abundant success in your labors,

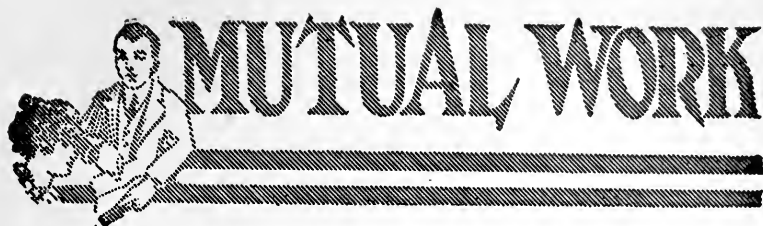
Sincerely your friend and brother,

Rudger Clawson, Chairman.

In behalf of the Committee on Courses
of Study for the Priesthood Quorums.

Salt Lake City, Utah, March 8, 1922

Changes in Ward and Stake Officers during February, 1922: New Stake Presidents.—South Sanpete stake, Lewis R. Anderson, President; Jacob B. Jacobson, First Counselor, and John N. Dorius, Second Counselor. *New Wards and Bishops.*—Millard stake, McCornick branch organized into a ward, Brigham 6th ward, Box Elder stake, E. N. Tyson, address Brigham City, Utah. *New Bishops, etc.*—Arbon ward, Curlew stake, David J. Bowen, released; Graham ward, St. Joseph stake, Robert Reed succeeded Francis H. Skinner, address Safford, Arizona; Emery ward, St. Joseph stake, Edward W. Black, succeeded James N. Holyoak, address Geronimo, Arizona; Paradise ward, Hyrum stake, Orvil L. Lee, succeeded Peter O. Hansen, address same; Manti South ward, South Sanpete stake, Ernest Madsen, succeeded Jacob B. Jacobsen, address same; Twelfth-Thirteenth ward, Ensign stake, Heber K. Aldous, succeeded Franklin B. Platt, address, 1046 So. 10th East, City; Twenty-seventh ward, Ensign stake, Joel Richards, succeeded James Maxwell, address, 177 S Street, City; Lanark ward, Bear Lake stake, Ernest D. Hymas, succeeded Frederick W. Passey, deceased, address Ovid R. D. No. 1, Idaho; Cedarville ward, Franklin stake, James P. Rasmussen, succeeded Rasmus Nelson, address, Weston R. F. D. No. 1, Idaho; Marion ward, Garfield stake, Daniel Day, succeeded Lawrence Gates, address Antimony, Utah; Fremont ward, Wayne stake, Robert A. Taylor, succeeded James C. Taylor, address, Fremont, Utah.



M. I. A. Summer Work

The M. I. A. summer program will be ready for distribution at the special M. I. A. Officers' meeting which will be held on Sunday 8:30 a. m., at the April conference.

For those associations which continue the regular weekly meetings during the summer months an attractive program has been prepared, covering 16 lessons for the months of June, July, August and September. These lessons are based on *A Brief History of the Church*, by Elder Edward H. Anderson, which can be bought for 25c either from the Deseret Book Company or the Bureau of Information. For those who are making a more thorough study of Church history, this brief consideration will serve as a splendid introduction or as a review, rather than a duplication.

For the four joint sessions, the Fast Sunday evenings of June, July, August and September, there are these subjects: "Sources of Joy," for June, based on the present interesting lessons in the Advanced Senior Department. In July, a patriotic program is to be given, in which the Boy Scouts and the Bee-Hive girls are given especial opportunity to participate. The subject for August is, "Meaning of Prayer," and for September, "How we may strengthen the influence of the M. I. A. in our community," which will be excellent preparation for the regular work beginning in October. All these programs will be given in detail in the circular, including instrumental and vocal numbers.

The Special Summer Activities comprise seven events: First, "Messages from the June Conference," through which the spirit and the most important instructions and information of the June conference will reach the M. I. A. membership throughout the entire Church; second, a recreational gathering in June in the nature of an entertainment or reception to be given by the young ladies in honor of the young men, either as a ward or stake affair; third, in July, a great, Patriotic Demonstration in which it is hoped the entire community will participate; if there is no public flag pole in the community, it is hoped that one will be provided as a part of this celebration; fourth, during August, the young men are to entertain the young ladies; this may be some such out-of-door affair as a picnic or lawn fete; fifth, in September, "The Day of the Swarm" and "The Day of the Troop," (See *Hand Book for Scoutmasters*, chapter 13, page 319); and, sixth and seventh, Fathers and Sons' Outing, and a Mothers and Daughters' Day, for each of which a detailed program will be furnished. (See outing program in this number of *Era*, pp. 542-50.)

All the above summer activities are to be prepared, assigned and carried out under the supervision of the M. I. A. officers. Early preparation should be made and every possible detail looked after that each feature in the above program may have full success. These activities will help hold the organization together so that it may function as a real, live association during the entire year, and will add much to the success of the regular work of the winter season.

Y. M. M. I. A. EFFICIENCY REPORT, FEBRUARY, 1922

STAKES	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Meetings or Teach.-Tr. Class	TOTAL
Alpine	10	10	10	8	9	7	7	9	10	9	89
Bear River.....	10	6	7	4	6	8	7	10	9	5	72
Beaver	9	10	8	5	8	7	7	8	5	10	77
Benson	10	10	10	9	10	9	10	10	10	8	96
Box Elder.....	10	6	10	9	10	10	9	10	9	8	91
Cache	10	10	9	9	10	8	5	10	10	10	91
Carbon	7	6	7	6	5	10	10	6	5	6	68
Cottonwood	10	6	8	9	7	9	9	8	9	6	81
Deseret	10	5	5	4	5	9	7	9	5	4	63
Emery	9	7	6	3	5	8	4	8	5	4	59
Garfield	10	10	10	3	5	5	8	10	5	5	71
Granite	8	8	10	10	6	6	6	8	10	7	79
Hyrum	10	9	10	8	10	10	10	10	10	5	92
Juab	10	10	10	10	10	10	10	10	10	10	100
Kanab	10	10	10	8	10	10	7	10	9	10	94
Liberty	10	10	10	10	10	9	9	10	10	9	97
Logan	10	7	10	10	8	8	7	9	10	7	86
Millard	10	9	2	8	8	9	6	10	8	.....	70
Nebo	9	9	10	8	10	6	6	9	8	5	80
North Sanpete	10	10	8	4	7	6	8	8	8	4	73
North Sevier	8	4	5	5	5	10	.....	5	8	5	55
North Weber.....	8	8	7	6	8	8	7	9	10	7	78
Ogden	9	8	10	9	10	9	9	10	10	10	94
Panguitch	10	10	8	2	3	8	4	8	8	5	66
Parowan	4	3	2	3	3	3	4	2	7	3	34
Pioneer	3	5	10	10	8	8	9	9	8	7	77
Roosevelt	10	10	9	10	10	10	10	10	8	9	96
St. George.....	10	10	5	7	7	4	5	7	.....	6	56
Salt Lake	9	6	10	8	10	10	9	9	10	8	89
San Juan.....	10	10	5	5	7	6	3	8	10	8	72
Sevier	10	8	10	8	10	9	8	9	10	8	90
South Sevier.....	7	10	10	10	9	9	4	10	8	2	79
South Sanpete	9	5	7	5	8	8	4	8	5	6	65
Summit	10	4	10	7	9	8	6	8	.....	4	66
Tintic	10	8	10	8	8	6	2	10	8	6	76
Tooele	8	7	4	1	6	2	4	8	6	3	49
Uintah	10	9	10	5	9	7	7	9	9	6	81
Utah	9	9	9	8	9	9	9	9	10	8	89
Wasatch	10	5	8	4	6	9	8	8	9	6	73
Wayne	10	5	3	.....	5	6	5	8	.....	3	45
Bear Lake.....	8	4	8	2	8	8	9	9	5	5	66
Bingham	10	8	8	4	10	5	6	10	5	5	71
Blackfoot	10	9	10	7	10	10	10	10	10	5	91
Boise	10	6	9	5	10	7	4	10	10	5	76
Cassia	10	6	10	9	10	9	9	10	10	9	92
Curlew	10	8	5	5	8	8	10	10	8	5	77
Franklin	10	6	10	10	10	10	6	10	10	5	87
Fremont	10	9	10	10	10	10	9	10	9	8	95
Idaho	10	10	8	6	8	6	7	8	5	6	74
Lost River	10	10	10	2	10	10	8	10	7	7	84
Montpelier	10	5	8	6	5	8	8	7	6	6	69
Pocatello	10	8	9	7	9	8	9	10	6	6	82

Y. M. M. I. A. EFFICIENCY REPORT, FEBRUARY, 1922

STAKES	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	State & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
Portneuf	10	10	7	5	6	10	5	10	.....	5	69
Raft River	10	8	7	.....	7	10	7	9	3	4	57
Rigby	5	3	9	9	3	6	5	7	9	1	65
Shelley	10	8	9	6	10	10	10	10	10	9	92
Teton	10	8	9	2	6	9	8	9	9	5	75
Twin Falls	5	5	10	9	10	8	8	10	3	8	76
Yellowstone	10	10	10	8	8	10	10	10	10	9	95
Maricopa	10	9	10	6	10	10	7	10	9	9	90
St. Joseph	10	5	8	6	10	7	5	10	6	8	75
Big Horn	10	9	10	9	10	9	6	9	10	9	91
Woodruff	7	10	10	3	10	7	5	8	5	5	70
San Luis	10	10	10	5	7	10	5	8	10	6	81
Young	10	3	2	.....	2	6	3	4	.....	2	32
Alberta	10	6	7	1	7	6	4	8	7	5	61
Taylor	10	9	10	10	8	10	9	10	10	10	96
Union (Ore.)	10	10	10	.....	10	10	7	10	5	10	82
Juarez (Mex.)	10	10	10	10	10	8	7	10	8	10	93

Remarks

Thanks to the 69 stakes that responded to the call for reports for February. Let us all finish the job for March by April 10, so that we may have a complete report for that month. There were the following 17 stakes unreported for February: Duchesne, Ensign, Jordan, Morgan, North Davis, South Davis, Weber, Bannock, Blaine, Burley, Malad, Oneida, St. Johns, Snowflake, Star Valley, Moapa and Lethbridge. Forty-seven stakes out of the 69 reporting gained in points during February over January, while 22 stakes lost in points.

Y. M. M. I. A. STATISTICAL REPORT FOR FEBRUARY, 1922

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Alpine	899	18	18	318	181	433	932	194	107	296	597
Bear River	509	13	13	326	132	171	629	170	74	101	345
Beaver	287	7	6	89	90	60	239	54	63	61	178
Benson	760	13	13	258	332	342	932	171	232	238	641
Box Elder	770	13	13	369	248	300	917	223	148	183	554
Cache	520	8	8	150	215	260	625	67	135	209	411
Carbon	360	9	6	86	98	108	292	52	98	68	218
Cottonwood ..	740	12	12	226	293	337	856	112	138	204	454
Deseret	398	10	7	213	106	136	455	80	80	83	243
Emery	555	9	9	65	204	212	481	39	121	131	291
Garfield	271	8	4	27	172	89	288	14	135	63	212
Granite	1722	16	16	238	391	627	1346	183	212	428	823
Hyrum	500	10	10	198	166	201	565	113	98	90	301
Juab	352	5	5	175	106	162	443	120	75	125	320
Kanab	210	7	7	124	63	86	273	77	43	64	184
Liberty	1040	11	10	403	280	420	1103	292	214	288	794

Y. M. M. I. A. STATISTICAL REPORT FOR FEBRUARY, 1922

STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Logan	610	11	11	193	215	252	660	76	107	164	347
Millard	338	6	6	106	138	105	349	45	78	63	186
Nebo	912	14	14	248	241	320	809	157	154	184	495
North Sanpete ..	802	13	6	77	110	130	317	47	52	72	171
North Sevier ..	272	5	3	78	50	50	178	36	33	30	99
North Weber..	626	16	14	107	221	194	522	66	114	105	285
Ogden	682	11	11	221	184	210	615	185	145	180	510
Panguitch	283	6	5	91	97	85	273	46	41	49	136
Parowan	487	9	4	105	83	69	257	65	57	46	168
Pioneer	933	14	5	101	94	136	331	41	48	72	161
Roosevelt	325	10	10	101	124	136	361	70	87	86	243
St. George	634	15	11	207	382	291	880	121	239	208	568
Salt Lake	1026	12	12	290	245	371	906	168	154	216	538
San Juan.....	250	4	4	73	87	101	261	55	65	56	176
Sevier	360	6	6	115	164	163	442	70	96	106	272
South Sevier ..	300	8	8	42	45	41	128	26	30	26	82
South Sanpete ..	752	10	10	163	290	202	655	84	182	116	382
Summit	210	12	8	30	167	140	337	5	73	45	123
Tintic	220	5	5	48	55	100	203	29	28	49	106
Tooele	455	9	8	85	95	145	325	60	65	100	225
Uintah	409	9	9	114	140	159	413	65	81	93	239
Utah	1399	20	20	323	340	456	1119	290	306	409	1005
Wasatch	375	9	9	144	101	153	398	74	60	82	216
Wayne	201	6	5	18	111	70	199	6	52	38	96
Bear Lake.....	284	11	9	155	136	154	445	62	58	91	211
Bingham	564	14	8	290	155	222	667	160	103	138	401
Blackfoot	474	9	8	237	118	134	489	124	75	85	284
Boise	280	8	8	81	119	95	295	53	67	59	179
Cassia	181	6	6	108	64	77	249	50	29	30	109
Curlew	147	10	5	18	100	61	179	4	56	28	88
Franklin	137	10	10	201	162	159	522	124	103	88	315
Fremont	655	13	13	296	223	328	847	170	144	182	496
Idaho	218	12	10	129	88	85	302	78	70	48	196
Lost River	153	8	5	75	87	58	220	54	58	49	161
Montpelier	392	11	11	156	182	155	493	59	81	92	232
Pocatello	389	10	10	167	112	173	452	75	76	91	242
Portneuf	300	12	12	33	184	115	332	18	121	102	241
Raft River	160	9	8	139	66	74	279	66	41	47	154
Rigby	550	16	6	141	35	125	301	74	19	56	149
Shelley	349	8	8	190	119	127	436	99	69	74	242
Teton	308	7	7	105	139	65	309	57	77	46	180
Twin Falls	182	5	4	78	24	24	126	44	14	19	77
Yellowstone ..	228	8	5	117	59	93	269	74	59	63	196
Maricopa	368	8	8	196	143	144	483	114	86	85	285
St. Joseph.....	600	15	14	104	252	265	621	46	120	156	322
Big Horn	289	6	6	118	132	85	335	74	73	61	208
Woodruff	425	9	8	112	77	297	486	86	60	70	216
San Luis	200	4	3	91	62	61	214	64	28	52	144
Young	99	5	3	39	30	35	104	6	4	6	16
Alberta	345	11	10	184	202	151	537	114	116	94	324
Taylor	325	5	5	165	175	117	457	93	104	75	272
Union (Ore.)..	148	5	5	103	29	41	173	65	19	38	122
Juarez (Mex.)	135	5	5	25	37	43	105	20	25	35	80

PASSING EVENTS



Dr. Hubert Work took the oath of office as U. S. postmaster general, March 4, succeeding Wm. H. Hays.

The Nineteenth amendment to the constitution was declared constitutional by the supreme court, Feb. 27. It is the woman suffrage amendment.

Mrs. Eleanor R. Moore, a former resident of Provo, died in Salt Lake City, March 1. She was born at Quincy, Ill., Aug. 26, 1838, and came to Utah in 1848.

The airship "Roma" exploded, Feb. 21, during a trial trip near the naval base at Norfolk, Fla. The ship was built in Italy. There were over fifty persons on board.

Mrs. Martha Day died at her home in Richmond, Idaho., Feb. 15. She was born in Missouri, March 12, 1831, and was personally acquainted with the Prophet Joseph.

The first issue of the Free State, the official organ of the new Irish commonwealth, appeared Feb. 25. Its Irish name is *An Saorstat*. It is a weekly, published at Dublin.

A crime commission filed articles of incorporation with the secretary of state, Sacramento, Cal., March 8. Its purpose is to combat organized crime in southern California.

Pope Pius XI was crowned in the basilika of St. Peters, Feb. 12, in the presence of 60,000 persons. Cardinal Lega, in the absence of Cardinal Bristate, placed the tiara on his head.

The first German liner, since 1914, arrived in New York, Feb. 26. It was the North German Lloyd steamer *Seydlitz*. It flew the black, white, and red flag and carried 117 passengers.

Food shortage in Michigan was feared in many districts, March 1, owing to the interruption of communication by huge snowdrifts. Relief was sent by airplanes from Grand Rapids.

An Anti-American resolution was passed, Feb. 13, by the Ministerial Association at Syracuse, N. Y., demanding that the Mayor refuse to permit "Mormon" missionaries to preach in that city.

The severest blizzard of the season was experienced in the intermountain region, Feb. 27. In Salt Lake City the temperature fell 30 degrees and the wind was blowing from 37 to 50 miles an hour.

Ten million dollars for schools was the expenditure of the state of Utah during the year ending June 30, 1921. The exact figures are \$10,768,859.26, as compared to \$8,353,534.15 the preceding year.

The soldiers' bonus bill, carrying a bank loan provision instead of a

sales tax clause was introduced in the house of representatives, March 7, by Chairman Fordney, of the Ways and Means committee.

Judge K. M. Landis, Chicago, announced his resignation, Feb. 18. He will devote his time to baseball. Some time ago he accepted the position of baseball commissioner at a salary of \$50,000 a year.

British protectorate over Egypt is terminated, according to an announcement made by Lloyd George in the house of commons, Feb. 28. Egypt will be free to work out her own national aspirations.

The cost of the public schools in Utah for 1920-1, was \$82.54 per capita of school population as shown by statistics published March 8. This is an increase of \$17.71 per capita from the cost the preceding year.

Thomas Carlos died at his home at Kaysville, Davis Co., Feb. 22, after a long illness. He was born in Lancashire, England, in 1833, and came to Utah in 1849. He was one of the earliest settlers in North Davis Co.

The cost of the government of the State of Utah for the fiscal year ending Nov. 30, 1920, was, according the census figures, \$9,793,465 or \$21.64 per capita while the total receipts were \$7,233,506, or \$15.98 per capita.

Princess Mary was married to Viscount Lascelles, Feb. 28, with all pomp and dignity usual on the occasion of royal weddings. The bride is the only daughter of King George and Queen Mary, the British sovereigns.

The first woman in the house of lords of the British parliament will be Lady Rhonda, whose petition for a seat in that body was granted by the committee on privileges, March 2. Lady Asquith was the first woman in the house of commons.

Kuklux Klan letters have been received by half a dozen residents of Salt Lake City, threatening a coat of tar, according to a report published March 9. An investigation was started by agents of the department of justice and post office inspectors.

Wealth in corn cobs, according to a statement made by Elton R. Darling, professor of chemistry at the Milliken university, Decatur, Illinois. They can be made into syrup, cattle feed, motion picture films, sound-proofing, or the base for nitro-glycerine.

Jethro Whitney died of pneumonia, March 5, at the home of his daughter, Mrs. Olive Daly, Salt Lake City, at the age of 73 years. He was the youngest son of Bishop Newel K. Whitney, born at Winter Quarters, May 8, 1848. He has four daughters and three sisters living.

Appointments for the naval service have been made, as announced Feb. 11, by Senator Wm. H. King, as follows: John K. Wells, Salt Lake City, a son of former Governor Heber M. Wells, and Hugh Sidney Beatie, also of Salt Lake City, to the U. S. naval academy at Annapolis, Maryland.

Dr. Robert S. Joyce, of Ogden, died Feb. 21, at the Dee hospital. For several years he has been chief division surgeon for the Southern, and Union Pacific railroads, and for the Oregon Short Line, Denver & Rio Grande, the Utah-Idaho Central, and the Utah Rapid Transit company.

Senator Smoot was honored, Feb. 21, by being selected as a member of the commission that will handle the refunding of the debt of the Allies to the United States. The other members of the commission are Secre-

tary Mellon, Secretary Hughes, Secretary Hoover, and Representative Burton.

Greek approach to Rome. For the first time in 1000 years, representatives of the Greek Orthodox church in Constantinople have acknowledged a representative of the Roman Catholic church. This information was sent to Pope Pius by Monsignor Dolci, apostolic delegate in Turkey, Feb. 14.

Mt. Vesuvius was reported in eruption March 5. The phenomenon began with two shocks of earthquake, followed by the collapse of the eruptive cone inside the crater. Liquid lava poured out and covered a wide area. The temperature of the molten mass was 2,000 degrees Fahrenheit.

The first trainload of corn for famine-stricken Russia, bought with money appropriated by the U. S. congress, reached Tsaritsyn, Saratov, Feb. 25. Twenty-five trains were at that time moving from Novorossysk, on the Black Sea, toward the interior. Eight ships had arrived at Black Sea ports since Feb. 6.

"The Brigham Young University, by winning the state championship in debating and basketball, exhibited a proper correlation between the intellectual and physical activities," writes a correspondent. "The B. Y. U. won first place, the U. of U. second place, and the U. A. C. third place in both forms of activity."

Senator Smoot is eligible to serve as a member of the allied debt funding commission, although he is a U. S. senator. That was the decision of Attorney General Daugherty, rendered March 8, who was asked for an opinion, by President Harding. The same decision holds good in the case of Representative Burton of Ohio.

Wives and children of ministers are immune from the immigration quota law, according to a ruling, March 4, by Judge Mack, New York. As a consequence, Mrs. Gottlieb, wife of Rabbi Gottlieb, and their infant son were released from the custody of the immigration authorities who had detained them since their arrival from Palestine.

A campaign against the Darwinian evolution theory has been started by the Rev. Dr. John Roach Straton, New York, who demands the exclusion from the schools of text books supporting that theory. A majority of the men in the science department of St. Stephens College (Episcopal) think that one can be a Christian and yet believe in the Darwin theory.

A dynamite explosion in Chicago, Feb. 24, caused a damage of \$1,000,000 in that city and suburbs. Thirty tons of dynamite went off at a stone quarry southeast of the city. The following day an officer who was guarding the damaged Summit State bank building at Argo, Ill., was shot at and wounded in the head.

Mt. Rainier was climbed for the first time, Feb. 13, by Jean and Jacques Landry and Jacques Bergues, mountaineers, and Charles Perryman, a motion picture camera operator. The quartet left on their final dash from Anvil Rock, their base, 10,000 feet high, at 4 o'clock a. m. They returned fifteen and one-half hours later, exhausted and numbed by the chilling Arctic winds.

Mrs. Catherine Curtis Spencer Young, widow of the late Apostle Brigham Young, Jr., died Feb. 19 at the home of her daughter, Mrs. J. Rogers. She was nearly 86 years of age, having been born in Middlefield, Mass., October 2, 1836. Mrs. Young came to Salt Lake in 1848 and

has lived here since that time. She was the mother of eleven children, nine of whom survive her.

Chief Wanroadés, a Ute Indian, died at Mountain Home, Feb. 17, at the age of 104 years. He was born near the present site of Heber City and, as a young man, met the Utah pioneers as they entered Salt Lake Valley. He was baptized and set apart as a chief by President Brigham Young. He was buried in Navajo blankets of rare designs, and pistol, knife, cartridge belt, etc., were placed in the casket.

One hundred and eighteen years was the age of Mrs. John Whalen, a member of the Chippewa tribe, whose Indian name was Wahsaya Ogebayanqu and who died in her 119th year at her home on Sugar Island, near Sault St. Marie, Mich., March 4, within a few yards of the rude hut in which she was born in 1803. Mrs. Whalen had never been more than 100 miles from home, although she was very active until four or five years ago.

The United States will not be represented at Genoa, where the European powers will meet, April 10, if the present program is carried out. Secretary Hughes, in a note to Signor Vittorio Rolando Ricci, Italian ambassador in Washington, declined the invitation, March 8, ostensibly for the reason that questions had been excluded from the agenda, the settlement of which were essential to the amelioration of European conditions.

A new political party will, it is expected, grow out of a meeting held at Chicago, Feb. 20, of representatives of farmers, labor union leaders, and clergymen. Some of the delegates were members of the Socialist and Farmer-labor parties. The meeting was called for the purpose of discussing ways and means of getting men and women of the working class into the legislative halls of the country. The new party, it is predicted, will be in the field in 1924.

"Deseret" was assailed recently by a mob and all the windows in the building were broken, according to word received in Ogden from President Orson F. Whitney, of the European mission, and published March 8. "Deseret" is the mission headquarters in London, where thousands of Londoners found a welcome refuge during the murderous air raids of the war. The "yellow" press hopes to induce the government to expel the missionaries, by inciting the mob to riots.

The Eleventh Annual Hike to the top of Mt. Timpanogos, which will take place some time late in July has been arranged for by the Brigham Young University. By that time, the new government trail, which was begun last fall at Aspen Grove, will be completed to the summit, making it possible for hikers of ordinary strength to make the climb to the top of Utah's famous mountain. When the new trail on the Aspen Grove side is connected with the Community Flat trail, a hiker of ordinary ability can make the trip completely over the great mountain in a single day.

The Y Winter Walkers, a club organized at the Brigham Young University to foster winter sports, made a trip to Vivian Park, Provo Canyon, recently. Mr. Joseph T. Hazard, famous Mt. Ranier guide and member of the Mountaineers' Club of Seattle, was the special guest. Director E. L. Roberts, of the Physical Education Department of the University, an enthusiastic out-door man, encouraged the trip, hoping that it would be the beginning of a long line of annual winter outings. The excursion proved beyond doubt that winter sports can be made as interesting and healthful as those of summer.

P. W. Madsen died suddenly at Stockton, Cal., Feb. 23. He was a native of Fredericia, Denmark, born, Nov. 4, 1852, and, after having joined the Church came to Salt Lake City in 1875. For many years he has been prominent as a successful business man and as the head of the Western Loan and Building Company he became well-known throughout the intermountain states. Mr. Madsen leaves his widow, Elise Christine Larsen Madsen, also a native of Denmark, who came to Utah the same time as he, and to whom he was united in marriage in Salt Lake City, August 2, 1875; also four sons and three daughters, and twenty-one grandchildren.

The permanent Court of International Justice held its inaugural session in the Peace Palace at The Hague, Feb. 15. The representative of the United States is John Bassel Moore, and the others present in The Hague for the meeting are: The president, or chief justice, Bernard Cornelius Johannes Loder, Holland; Dr. Raffael Altamira Crevea, Spain; Commandatore Dionisio Anzilotti, Italy; Viscount Robert Finlay, Great Britain; Dr. Max Huber, Switzerland; Didrik Nyholm, Denmark; Dr. Yorozu Oda, Japan, and Dr. Andre Weiss, France. The other two judges, Dr. Ruy Barboso of Brazil and Dr. Antonio S. de Bustamente of Cuba, were unable to attend.

Peter Andrew Lofgreen, former bishop of St. David, Arizona, for twenty years, and a patriarch for a number of years, died at his home in St. David, Arizona, March 6, 1922. He was born in Billeberga, Sweden, January, 1847. He came to Utah in 1862 and returned later to St. Louis, where he was connected with the *Globe Democrat*, and where he also made a study of medicine. He lived there for about ten years when he returned to Huntsville, Utah, and in the fall of 1883, went to Arizona, where he has resided ever since. He married Johanna Antoinette Sandberg, and with her had four children. She died and he married Zipporah Nielsen, in 1880, with whom he had thirteen children. He has two sons and a daughter living in Salt Lake City, one daughter in Montana, one son in Ogden, and one daughter in southern Utah, all the others residing in Arizona. He has had 56 grand-children, 50 of whom are living. He has been a leading character in St. David for many years, having acted as postmaster, and in other responsible positions. He was an active worker in the Church, and was well and favorably known for his kindness to the sick and for his integrity as a father and a worker among the people.

Notice to Officers Y. M. M. I. A.

The Advanced Senior classes will continue their work for April and May, the text being printed in the *Era* and *Journal*. The Senior classes, where desired, are permitted to form joint classes, and for those two months, study "Gospel Fundamentals," as printed in the March *Era* and *Journal*. Outlines for summer work beginning with June are prepared in a circular, and are noted further in this number of the *Era*. Annual report blanks will be sent out to the officers in ample time for return early in May, for the annual report, and we expect a complete annual report from every stake in the Church. Superintendents and secretaries will please be prompt in this matter.

The special activity for April is a Musical Festival. We trust that all the wards of the various stakes are prepared to give this exercise. We should like to see this part of the special activities program faithfully carried out in all the wards.

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